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TELEPATHY

AND THE SUBLIMINAL SELF

*An account of recent investigations regarding
Hypnotism, Automatism, Dreams, Phan-
tasms, and Related Phenomena,*

BY

R. OSGOOD MASON, A. M., M. D.

Fellow of the New York Academy of Medicine

4th Impression. 343 pp. 12mo. \$1.50

A book accurate enough for scientists and simple enough for lovers of "ghost stories." On a thread of theory and discussion Dr. Mason links many startling examples from his own professional experience and from The Proceedings of the Society for Psychical Research. With a copy of a portrait made while in a trance by a person who had never painted before.

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HENRY HOLT & CO. - - NEW YORK

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HYPNOTISM

AND

SUGGESTION

IN THERAPEUTICS, EDUCATION, AND REFORM

BY

R. OSGOOD MASON, A. M., M. D.

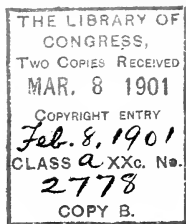
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"Telepathy and the Subliminal Self"*



NEW YORK

HENRY HOLT AND COMPANY

1901



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RAHWAY, N. J.

PREFACE.

THE volume here presented does not assume to be a systematic treatise upon hypnotism, nor even upon its therapeutic uses; for that the works of Bernheim, Moll, Wetterstrand, Tuckey, and others may suffice—but there are certain phases of hypnotism which seem to the author to be of special interest and present importance, and it is for the purpose of distinctly presenting these special phases that the following chapters have been prepared.

Hypnotism to the medical profession has not been a specially welcome guest, either in England or America; it has been neglected, misunderstood, and misjudged; indeed the time for fully appreciating the effects of mental states upon physical conditions, and of one mind upon another, has only newly arrived. The relation which hypnotism bears to the subconscious mind and its strange and varied activities is only now begin-

ning to be understood. The same is true of the uses of Hypnotism and Suggestion as educational and reformatory agents, and so of their greatly misjudged ethical relations. It is some of these special relations and utilities of hypnotism, as well as its more common therapeutic uses, that the present volume is intended to illustrate.

Acknowledgments and thanks are due to the editors of the following periodicals for permission to revise and reprint material contributed to their columns: *North American Review*, *The Coming Age*, *The New York Medical Journal*, *Pediatrics*, *The Quarterly Journal of Inebriety*, *The Journal of the American Medical Association*, *The Journal of the Society for Psychological Research*.

R. O. M.

New York,
March, 1901.

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HYPNOTISM AND SUGGESTION.

CHAPTER I.

THE SUBJECTIVE ELEMENT IN THE NEWER THERAPEUTICS.

It is only recently—one might say within the past twenty years—that the psychic element in therapeutics has been recognised in any practical way by the medical profession; and it is through hypnotism mainly that its recognition, partial and insufficient as it is to-day, has been brought about. Along with this new element, and almost a part of it, another important psychological fact has come into view, namely, the existence and function of the subconscious mind. These constitute what may be called the subjective element in therapeutics, in distinction from the use of drugs and other objective means of cure.

Subjective methods have received little attention and little sympathy from the majority of

minds trained in modern scientific thought and method. They have been considered too nearly allied with the supernatural and visionary, especially when applied to the cure of disease, to be worthy of serious attention. It may not prove unprofitable to notice the cause of this reluctance on the part of scientific men to observe and investigate subjective or psychic phenomena, especially as related to the practice of the healing art—and also to note the utility and need of this same subjective element in therapeutics.

Undoubtedly, the most progressive and productive mental work that has been accomplished during the past three hundred years has been done by means of processes chiefly objective in character. Such is *par excellence* the method of science. It insists that there must be facts, thoroughly established and accepted, from which properly viewed and compared general principles may be drawn; these in turn serving as helps in the discovery of still other and greater truths. The Occidental, and especially the Anglo-Saxon, mind demands this method; otherwise it finds

scant and insufficient premisses from which to reason. It depends upon the senses for its material and upon the intellect for the use which it makes of this material.

But there is another method of discovering truth—more intuitive, more daring, and much broader in its scope, though in a sense less sure in its conclusions. It is subjective in character and more in accord with Oriental thought and method. Instead of looking outward and observing the external world its method is to turn thought inward and to seek principles there; it reasons subtly upon the principles which it discovers and then endeavours to square the external world, which it accounts altogether a secondary affair, with these excogitated principles. This is especially the method of the Oriental mind.

Western knowledge is in the main objective, exoteric, derived from without; Eastern knowledge is subjective, esoteric, derived from within. The West, with youthful pride, is inclined to scorn the inwardly acquired wisdom of the East and sees neither proof nor profit in its reasoning; and

the East, with its hoary conservatism and subtlety of thought and reasoning, looks upon Western science as new and crude—reaching results which they of the East consider rudimentary—even though not proven by the objective methods of the West. Is the West altogether right in its estimate of Oriental thought? Is the East altogether wrong in its estimate of Western knowledge? Is there not a point of view in which the true value of each is considered and appreciated, and does not each gain by appropriating the strength of the other? An instance of the antagonism of these two methods of thought and their need of each other has been going on, as it were, under our own eyes, particularly during the last half century. It has been witnessed in the antagonism between science and religion; and it is pertinent to our purpose briefly to notice this conflict.

Religion, as we have been accustomed to consider the term, is essentially Oriental. It came from the East, it partook of the nature of Eastern thought. It was the embodiment of duties, laws, and ceremonials which had reference to a concep-

tion of God existing in and derived from the inner consciousness of the men who devised it. It purported to be supernatural and to be absolute truth. Among other things it presented a cosmogony—a statement of the manner in which the universe and man came to be what they are.

Three hundred years ago, when modern science was just appearing, Western thought began to rebel against this cosmogony. The young objective science began to make observations upon the heavenly bodies and the relation of the earth to them, and it found as a fact that the earth as well as other heavenly bodies moved—that the earth was only one of several planets which revolved not only around the sun, but also on their own axes. Eastern subjective thought, as developed in at least one Oriental religion, was at fault, and Western objective science scored a victory.

This was followed by a series of victories; Kepler and Newton discovered that nature was governed according to law instead of the caprice of a humanly constructed deity. Cuvier and Lyell

discovered that fossils were not freaks of nature, but remains of real animals and plants, distributed in an orderly manner throughout the strata of the earth's crust, forming a series of once living organisms extending back through millions of years; so the meaning of the six days of creation must needs be changed to immense periods of time. Then Darwin and Wallace and their followers appeared and showed that, instead of sudden successive creations of individuals or new species, the whole series of living forms was the result of evolution carried on by means of minute and slow variations. Religion seemed vanquished and science victorious all along the line. It had changed creation into evolution and arbitrary government to law in nature—and the need of either creator or governor seemed banished. Deity was reduced to an unsatisfactory statement of force and law—and a lifeless materialism and uncertain agnosticism seemed to be the last word of science.

But slowly there arose a protest from the inmost soul of man; it increased until it became a

roar like that of the strong wind which precedes the bursting of the tempest. It was the voice of a universal *sentiment* in man, and with stern purpose it demanded an efficient cause. This resistless voice cried out: "you have shown us law; show us the giver of law. You have shown us a universe teeming with force, beauty, intelligence, sentiment, soul; show us the source of form, of beauty, of sentiment, of soul. If Jehovah did not make the world—who did?" And lo! there was silence, and the contending hosts stood still.

Then again was heard a voice—it was no chorus of triumph—no rising tempest of protest or of sentiment. It was a single voice; there was a note almost of sadness in it, because it was alone—but it was no uncertain sound which it uttered—it was like the clear tone of a trumpet. And there stepped forth one of noble mien, between the hosts; full panoplied and wearing the well-won insignia of science. And thus he spoke:

"The confession which I feel bound to make before you is, that I prolong the vision backward *across the boundary of experimental science* and

discover in matter itself . . . the promise and potency of every form and quality of life."

Then there was clamour and confusion on either side. "He has gone out of the realm of science," quoth the conservative scientist. "He has found God," growled the agnostic and materialist. "But it is not *our* God," cried the religionist; and so they all turned their weapons upon Tyndall.

But the word had gone forth and was heard throughout the civilised world; it signified that there was a psychic quality in Nature even in its lowest inorganic forms, striving through the æons of time past for more and more perfect expression through the gradually ascending grades of organism. This is the psychic potency which gives form to organism and which expresses itself through organism.

The clamour which Tyndall's statement aroused has gradually subsided; the scientific world is coming to see that no objection can be urged against it that cannot with equal force be urged against any statement of a necessary self-

existence or adequate cause; and the religionist finds God—only in a different form from that in which he had been accustomed to view him. So both the intellectual or objective and the emotional or subjective side of man's nature can be satisfied and harmonised; and, what is equally important, a subjective element is introduced into scientific method which has greatly increased its power and adapted it to the higher uses which the problems of to-day are demanding.

It presents the initial force in evolution as a psychic force, permeating every particle of matter and every form of organism—securing higher and higher expression through more and more complex, and more nearly perfect organisms, until finally by this same psychic power the human organism is evolved and regulated.

The psychic element in man thus viewed is both dignified and powerful; it is part and parcel with the Divine force that is in nature, and is the highest expression and representative of that Divine in nature as revealed to our senses. This psychic element in nature, taking its place as the Divine

energy permeating the universe—dwelling in it and working through it, instead of a humanly evolved Deity, dwelling and working outside of it—is the basis of the New Thought which is at present so powerfully influencing Christendom and indeed civilised man. It is thought, mind, the psychic element which, though subjective, is still active and efficient in nature; while form, organism, and its activities are its phenomena—its objective manifestations. It is this fact—that the human organism is evolved by a psychic power within itself—that is the *basis of the newer thought in therapeutics*—for if the human organism is evolved by a psychic force within itself, then that force is recuperative as well as formative. And this, as a matter of observation and fact, we know to be true—so true and so thoroughly accepted that the *vis medicatrix naturæ* is a power most confidently relied on in nearly every school of medicine, and is the foundation upon which every sensible method of cure is established.

As usually considered, this recuperative power in nature is active without the consciousness or

will of the patient. Is this process in any way influenced by the conscious mind and will? Here again the consensus of all forms of medical belief and practice would be at least that a cheerful and hopeful frame of mind, and a strong and affirming will, assist this recuperative process in nature, while despondency, doubt, and a feeble will just as surely hinder nature's benign efforts at cure. But, still further, can the conscious mind and will directly influence a person's own organism, so as to produce physiological changes and therapeutic effects; and can the mind and thought of one person so influence and impress the mind and thought of another person, as through that means to produce the same physiological changes and the same therapeutic effects? Upon these last questions the medical world, and indeed the whole intelligent, thinking world, is divided.

Glance for a moment at the development of the therapeutic idea as shown in history. It is seen that the idea of cure was at first associated entirely with the supernatural. The cause of disease and the cure were equally according to the

will of the gods; and certain rites and ceremonies were practised whose purpose it was to placate the gods and insure their good offices to ward off disease and cure the afflicted. Not until the time of Greek civilisation, as represented by Homer, does the office of the physician and surgeon as a distinct profession come into view, and even then the gods played a conspicuous part. It was the invisible arrows of Apollo that caused the epidemic which destroyed first the mules and hounds, and then sent whole legions of Greek heroes "to the dark cave where no light comes." And it is Calchas, the priest and soothsayer, who suggests the remedy, while Machaon and Podalirius, representing medicine and surgery, attended to the common casualties of war and camp. From this time on medicine has had a history; and it exhibits the same contest between science and sentiment regarding therapeutics as was exhibited on so grand a scale between science and sentiment regarding religion.

At the acme of Greek civilisation, and contemporary with the best Greek philosophers and

statesmen, Hippocrates appeared as a representative of medicine. Of the science of medicine as now understood he knew but little, but he had a high conception of the office and status of the physician, as is shown by the Hippocratic oath still taken by so many educated physicians. He recognised disease as a process, running a course and governed by law, which the physician must understand in order to know the needed remedy and whether his medicines helped or hindered this natural course of the disease. So close observation of disease, its symptoms, its course and probable termination, together with a belief in the power of Nature to accomplish much toward recovery, and also the belief that art could often assist Nature in her efforts to restore health, was the foundation upon which scientific medicine was established and has been built up. It was sound common sense making use of the true scientific method, namely, observation and induction.

On the scientific side the foundations have been widened and deepened by new knowledge, slowly acquired century after century. First came a

knowledge of anatomy, as studied at Alexandria three hundred years before our era; then by Galen, and then by Vesalius in the sixteenth century. Then, in the seventeenth century, came the discovery of the circulation of the blood by Harvey, and, as a natural consequence, the indications of the pulse, and a new physiology. Then came the closer study of special organs and their diseases, as, for instance, the diseases of the kidneys by Bright; of the chest, and especially of the heart, by Stokes; of the lungs by Laennec, and of the skin by Willan. No non-professional person can form any idea of the great value of these contributions to scientific medicine made by each of these and many other scientific workers. Think of the vast amount of comfort and usefulness which has come to the human race through the scientific study of the eye and its diseases and deficiencies! Think of the vast saving of life, and the incalculable amount of relief from suffering and misery, which have come to woman through the scientific work of Sims and McDowell and their followers in the development of gynecology!

But still again, consider the immense saving of human life through the discovery of vaccination by Jenner! Epidemics of small-pox no longer exist among people where vaccination is compulsory or is even voluntarily practised. Where human beings were formerly swept off by thousands and tens of thousands, both in city and country, and physicians of every school were helpless to prevent, now to this disgusting, death-dealing plague it can with authority be commanded, "Thus far shalt thou come and no farther." Consider the saving of human life by antiseptic surgery and midwifery, and by antiseptic measures applied in hospitals and sick-rooms everywhere; and again by the potent means of preventing and cutting short diseases which have come to us through the discoveries relating to microscopic organisms known as bacilli and bacteria!

Such is only a faint outline of what has been accomplished by scientific methods by scientific medical men. At first weak and comparatively ignorant, scientific medicine has always pursued the one course—observation of facts, and com-

mon sense in endeavouring to find the principle which lay hidden in the facts. True, it has often erred, but it has desired truth.

From first to last there has always been opposed to this scientific or objective school of medicine, as represented by Hippocrates, Galen, Sydenham, and later by the great medical schools of Italy, Germany, France, England, and still later of America, another class of medical practitioners governed by subjective methods—by sentiment and feeling. In the Homeric representation of medicine the physician and surgeon, Podalirius and Machaon, were offset by the priest and soothsayer, Calchas; and in the later Greek history the oracle and temples of health vied with the scientific medicine of the time. In Rome, in addition to these esoteric or subjective methods, the regular school of Hippocratic medicine was divided, and a so-called Pneumonic school was founded in the first century of our era. According to this sect the normal as well as diseased actions of the body were to be referred to the *Pneuma* or universal soul; and even Galen, in addition to his scientific

studies, was to a degree influenced by this thought. In the early Middle Ages, when medical as well as many other kinds of learning was confined to the monasteries, science, even such as had previously existed, was almost extinguished, and medicine presented an anomalous mixture of magic and superstition, with the distorted scraps of medical knowledge which had traditionally come down to those times.

During the eleventh and twelfth centuries the influence of the art and philosophy of the Arabians and Spanish Moors began to be felt upon medical science. This influence is best represented by Averroes of Cordova, with his theory of the oneness of intellect—humanity being the chosen vehicle through which this intellect was revealed, and its difference in individuals being simply difference in their degree of enlightenment. These ideas greatly influenced his conception of medical science, and made the curative principle to reside within man himself, but to be guided by the highest obtainable medical knowledge.

Early in the sixteenth century Paracelsus

taught in his vigorous and arrogant fashion the doctrine that the human body was a microcosm corresponding to the macrocosm, or external universe, and to know *man*, sun, moon, and stars—all nature—must be studied. There was also an indwelling Archus which controlled all. Disease was not natural, but spiritual. His whole teaching was in opposition to accepted scientific medicine. In the next century Van Helmont revived the Archus of Paracelsus with variations and changes, and the symptoms of disease were supposed to be caused by the passions and perturbations of this Archus; and medicines were accordingly given to modify these perturbations.

Late in the eighteenth century Mesmer, an educated and scientific physician with a tendency to transcendental theories, appeared with his theory of animal magnetism, which afterward took his name and was known as mesmerism.

Without stopping to indicate minor attacks upon regular scientific medicine, we will hasten to notice the most important one of the early years of the present century, namely, homœopathy as

first set forth by Hahnemann. Here again appears the Archus of Paracelsus and Van Helmont as our spiritual, vital principle, and disease is the derangement of that principle. Psoria, or itch, was the chief cause of the chronic diseases. Hahnemann also held that the power of nature was not to be relied upon for the cure of disease—on the contrary, it rather tended to do harm; but nature had provided remedies which, when properly applied, were sufficient for cure; that the law of cure was “like cures like,” and that, disease being spiritual in character, the remedies must, as nearly as possible, approach to the spiritual condition, and accordingly the potency of medicines increased with their approach to this spiritual condition. Hence the dilutions which characterise the homœopathic pharmacopœia.

The latter part of the present century has been prolific in protests against scientific medicine. They have come in the form of spiritual healing, the various faith cures, mind cures, and especially metaphysical healing and Christian Science. The nature and attitude of these last-named methods

of cure are well known, and need not now be rehearsed. It is not my present object to criticise these various schools or methods of cure, but simply to indicate them and their relation to the great body of objective or scientific medicine. Their appearance all along the way has been a protest of the transcendental, spiritual, emotional side of man's nature against the purely physical and intellectual; of the subjective against the objective; of the esoteric, or that which comes from within, against the exoteric, or that which is learned from without. First it was supernatural—the direct interposition of the gods. Then it was the intellectual and spiritual oneness of Averroes carried out in philosophy, religion, and medicine; then the Archus of Paracelsus and Van Helmont; then the influence of animal magnetism as taught by Mesmer; then the spiritual nature of both disease and remedies of Hahnemann; and last the departure, quite outside the profession of medicine,—faith, mind, and spiritual cures, and, most important and imposing, Christian Science and metaphysical healing,—all except a more conservative

portion of the last-named cult discarding and ignoring both science and medicine.

While science was in swaddling-clothes, and sentiment only expressed itself in the supernatural, but little mutual influence was exerted by these two widely differing modes of thought; but little by little the claims of the sentimental, the subjective, became more and more definite and positive, and were met by more and more determined hostility on the part of science. It was the old battle between science and religion, between objective and subjective, over again upon another field. In each case the aggressors have obtained their object. It is fully recognised by religion, representing the psychic and transcendental side of human nature, that the intellect, the understanding, which is represented by science, cannot be ignored or stultified; and the intellectual—the scientific—side now fully recognises the fact that there is a psychic element which has its laws and must be respected. So, in the struggle for adjustment regarding disease and its treatment, scientific medicine is coming to recognise a

psychic element and to see that it is potent, and to-day that psychic element is being studied and observed from a scientific standpoint as it has never been studied before; and, on the other hand, the psychic, the transcendental element is learning and has yet further to learn that the intellect is an important factor in any system that is to endure, and that the results of scientific investigations cannot be ignored. In the adjustment of these two ideas is the construction of the Newer Therapeutics.

Having thus briefly indicated the two elements which have entered into the contest regarding the cure of disease, it is well to examine somewhat carefully the contribution which each has made to the system of therapeutics which must in the near future become dominant.

I have already indicated some of the more important contributions which scientific medicine has made to the world and to the body of facts which go to make up what may be called the knowledge side of the health-preserving and health-restoring art. To it we owe the knowledge

of anatomy and physiology, the two noble pillars standing at the entrance gate to all true knowledge of medical art. To the same source we owe a knowledge of the circulation of the blood and the relation which pulse and temperature bear to disease; to it we owe all the delicate means of exploration of the different organs which characterise all sound medical teaching and practice—auscultation and percussion, or listening to the sounds which different organs produce in health, and variations from the normal sounds in disease, especially of the heart and lungs, and the organs of the abdominal cavity. To science we owe all the instruments of discovery and of precision so necessary to the proper detection and treatment of disease; the discovery and practical use of anæsthetics, especially chloroform, ether, and nitrous-oxide gas, and the inestimable blessings of anæsthesia in surgery and midwifery; the discovery of vaccination and the uses of antiseptics both in surgery and in the sick-room; the control of epidemic diseases like cholera and yellow fever by cleanliness and disinfectants, and the as yet only half-

developed blessings which have resulted from the scientific study of bacteriology.

These discoveries, quite independent of medicine proper or drugs and their uses, furnish a mere outline of the contributions of scientific medical men to the knowledge side of medicine and to the comfort, safety, and well-being of mankind.

On the other hand, note the contributions which have come from the representatives of the transcendental side of medicine. In the first place they all, from Paracelsus to the most recently inducted practitioner of Christian Science, consciously or unconsciously have helped to press and prove the claim of the psychic element in the cure of disease. Beyond that, the two cults or schools of therapeutics which have contributed most that is of permanent value to the practice of the healing art are that introduced by Mesmer and his followers, and that by Hahnemann and his followers.

In regard to homœopathy: Its contributions to a true and broad system of cure have been partly

positive or direct, and partly incidental. It directly and positively declared a basis of refinement and spirituality in disease and the corresponding cure, and it protested against the violent medication of the time when it was introduced, by showing equally good and often better results while using what seemed practically to be no medicine at all; and incidentally it contributed one of the most important items of knowledge which have been added to scientific medicine during the present century, namely, a knowledge of the self-limited nature of a large class of diseases uninfluenced by medicine in any form. I will illustrate this fact by a single example. Scarlet fever was one of the diseases in which homœopathy in its early days claimed its greatest triumphs; and physicians of the old school looked on with amazement and envy, seeing this scourge of childhood treated with far better results than were obtained by their own more severe methods, and they were led to inquire what was the secret of this success. They did not believe that the third or the thirtieth dilution of aconite or belladonna caused the cure.

In their eyes it was equivalent to no medication at all, and they accordingly commenced to treat these cases entirely without medicine, simply giving the patient the advantage of fresh air, cooling drinks, and general comfort.

The results were startling, and fully equal to those of the homœopathic treatment. The same course was then pursued with other contagious diseases of childhood, and with the same success. The patients got well without medicine in the same time that they did with the most orthodox old-school or homœopathic treatment. Hence, the study of the natural limitation of many diseases uninfluenced by medicine was pursued in a truly scientific spirit, and with the result of differentiating a large class of absolutely self-limited diseases, and also establishing the fact of the small value of drugs and the great value of hygiene and good nursing in another large class, namely, incurable diseases. Thus, while the law of *similia similibus curantur* was neither original nor true in any broad sense, and its doctrine of high dilutions seemed opposed to reason and com-

mon sense, the influence, direct and indirect, of homœopathy upon the general practice of medicine has been both great and salutary. Of late it is itself acknowledging the value of scientific knowledge,—of anatomy, physiology, and diagnosis,—which it formerly practically ignored, and science is accepting something of its finer sentiment and its use of small doses of medicine; and so an approach to a higher method of medical practice is symbolised.

The other subjective or transcendental mode of treatment of disease which has contributed its quota to a true scientific system of therapeutics is the method variously known as animal magnetism, mesmerism, hypnotism, and suggestion. This system or method has had a most singular and chequered career. While it has been known and practised for thousands of years, it was introduced into modern use by Mesmer near the close of the last century. The French Academy investigated the subject several times, reporting sometimes favourably, sometimes unfavourably, and sometimes not at all; varying it would seem with

the prejudices of the individual members of the investigating committee. Under the name of mesmerism it attracted much attention in France and England during the first thirty years of the last century, but always meeting with the fiercest opposition of the regular school of medicine and always being looked upon with suspicion as fraud and quackery. In 1842 it was taken up by Braid, a respectable English surgeon, rechristened hypnotism, and given a sort of doubtful or semi-scientific status. But it was soon neglected. In 1877 the subject was again studied by Charcot, the eminent French authority on diseases of the nervous system, in the wards of La Salpêtrière, and the hypnotic condition and phenomena were by him declared to be genuine and well established as matters of fact; and the prestige of his name gave it a standing among medical men such as it had never before possessed.

Then Liébeault and Bernheim of Nancy began the study by a most careful system of experiments carried on in general practice and in the wards of the general civil hospital at that place. These

physicians also asserted the genuineness of the hypnotic phenomena, and declared suggestion to be the main element concerned both in the production of the hypnotic condition and also in the numerous cures which were accomplished by it. Since then the subject has been still more extensively studied and proved by practical use in many great cities of Europe, especially in France, Switzerland, Italy, Germany, Sweden, and Russia, and to a limited degree also in England and America.

The one important contribution which hypnotism has made to a rational system of therapeutics is its full demonstration of the influence of the mind over the various organs and functions of the body. It took a hundred years to put an end to doubt as to the truth and genuineness of the hypnotic condition and phenomena. Its effects were so startling and beyond scientific explanation that it was believed to be the result of fraud, of diabolical influence, of magic, of supernatural forces, of anything but the plain and simple truth; but, vouched for by such men as Charcot, Bern-

heim, Liébeault, and Voisin, in France; Braid, Esdaile, Gurney, Tuckey, and Bramwell, in England, and other equally well-known and reputable men all over the world, its genuineness and its usefulness were established in the minds of most candid and intelligent persons who really took the trouble to know about it.

Scores of physicians were using hypnotism and curing forms of disease, organic and functional, and also mental,—many of which had baffled their skill under any form of medical treatment,—by simply putting the patient into the hypnotic condition without suggestion of any kind. Then Bernheim added suggestion, with its mighty influence, to the results already achieved.

Here also it was demonstrated that the deep hypnotic sleep was not necessary, and often not desirable, in order to produce the best results by suggestion, but simply a passive subjective condition, with the mind in harmony with the object to be attained by the suggestion.

It may here be fairly asked: Has it been definitely established, by experiments thoroughly

carried out, that the mind can control physical, physiological processes in the body—the process, for instance, of digestion or lactation? Can it cause a blister to be raised upon sound and healthy skin without the application of any irritant or any medicinal substance whatever? These are test examples, and they have all been successfully carried out under the supervision of perfectly honest and competent witnesses, many of them under my own observation and treatment.

A principle, then, is here established. The mind can be so concentrated upon a physiological process as to stimulate that process to unusual activity, so as to produce curative effects, and even to superabundant activity, so as to produce pathological effects, or disease. For instance, in the hypnotic condition a key or a coin has been placed upon the healthy skin with the suggestion that at a given time, say two hours after waking, a blister would appear at the spot where the key or coin had been placed, and of corresponding size and shape. The key or coin is then removed and the patient awakened, having no conscious knowl-

edge of the suggestion given; but at the appointed time the blister appears. Again, two blisters, one upon one arm and another upon the corresponding part of the other arm in the same individual, have in this manner been produced, but with the suggestion that one would rapidly heal without pain, while the other would become inflamed and painful; and the suggestions have been perfectly carried out. Nothing could more absolutely certify the power of suggestion over physiological processes.

The powerful effect of suggestion, especially in the hypnotic condition, is in this manner fully demonstrated. It is a fact, and a fact of greater significance and greater value, as a curative agent simply, than any other single fact in the recent history of therapeutics. For, not only is it curative in physical ailments, but also in mental and moral deficiencies and criminal tendencies. In other words, it is the educational uses of hypnotic suggestion that constitute one of its chief claims to favourable recognition.

In speaking of the therapeutic and educational

uses of hypnotism, I speak from an experience of many years, and covering a great variety of physical, mental, and moral ailments; but in nothing has the admirable effect of hypnotism and suggestion been so manifest and striking as in the changes wrought in the character and habits of neglected, vicious, and criminal children in every grade of society, and even in persons of mature age. While to relieve pain and suffering, and disease of the body, whether by those objective means which science points out or by those more subtle and often more effective methods which pertain to the action of the mind, is a humane and splendid mission, it is more especially in effectually saying to the thief, "Steal no more"; to the vagabond, "Look up—let your ideals be elevated and your life made useful"; to the slaves of hurtful narcotic and intoxicating drugs, and degrading habits, "Be free,—be pure,"—that one realises the divine that can be found in every human being, and also the divine mission of cure.

It will doubtless be asked, What relation do Christian Science, metaphysical healing, and the

numerous sects of faith cures bear to the true system of therapeutics?

Against Christian Science there is at least this plain indictment—it calls upon its adherents to give loose rein to the emotional, transcendental side of their nature, and ignore the scientific, intellectual side altogether. It discredits the senses and declares that their representations are false; that what we seem to see or hear or feel are but illusions, and have no real existence; that nothing exists but God, consequently disease, evil, and death do not exist. Matter and the external world are illusions of mortal mind. All that is wonderfully high-sounding and sentimental. It is just the kind of sentimentality to make people whose emotional natures are altogether dominant turn their eyes heavenward in an ecstasy of feeling, but, when the ship on which they sail strikes the rock, there is a strong inclination to think and to acknowledge that there has been an impact between two real and very material objects. When one is trying with pain and danger to escape from the blinding, blistering smoke and flame of a burn-

ing dwelling, it is a bad time for sentiment, and it is easy to believe that fire is material and has an existence quite independent of mortal mind; and when after days of fasting a cup of soup or a well-prepared steak is presented, one has little doubt that protoplasm is a very real thing and has a function and mission in the world which mind alone cannot fulfil. In other words, our normal senses do not lie, and so to accuse them is the grossest insult to the grand combination of spirit and organism which we know as man.

Observe one of the senses. Let it be sight. How did its organ, the eye, come to be an organ? Millions and millions of years ago a portion of organised protoplasm, in animal form, existed. There were also sea and sky and light, but no eye to behold them. In the process of time, in a particular spot in the protoplasm of that animal form, a peculiar sensitiveness was set up in relation to light. Later a slight bulging appeared at that spot—it was an incipient lens, as yet almost opaque. But there was a perception of light and then of the absence of light; the difference be-

tween light and darkness could be perceived. Thousands of years later the lens had become semi-transparent—the outline of objects began to be perceived. Again thousands of years passed (for nature does no constructive work in haste), the lens was transparent—the whole wonderful apparatus was complete, and the sense perfected which we now know and enjoy as sight.

Nature laboured through all these millions of years to perfect that sense along with others, to give us a knowledge of external objects,—to make two great sources of man's happiness, intelligence and beauty, possible,—and took the trouble through so many ages to arrange and perfect this scheme, this action of the senses, for educating man, for giving him a sense of beauty and art and music,—this magnificent plan for making man a man,—and now Mrs. Eddy and our sublimated, transcendental friends have discovered that it is all a stupendous hoax. No such external world as our senses discover exists. All is simply a phantasm, an illusion of mortal mind.

But carry the argument on to its logical con-

clusion. Nothing but God exists; that is, nothing but a transcendental, unmanifested, unthinkable God. Then, the senses which deceive us do not exist, mortal mind does not exist; consequently, there is no thought, and no illusion or hallucination. What is the difficulty? Simply this. The transcendental, emotional side of human nature has been allowed full sway, uncorrected by the understanding, and it has run wild. Eddyism has been evolved out of an exuberant, ill-regulated, emotional, subconscious mind, without the supervision of a disciplined intelligence; and the consequences are, as they always have been, simply disastrous. It is the old story of Icarus with his waxen wings flying too near the sun. *Medio tutissimus ibis*, said his wise mentor. So say we to the Christian Scientist: "You will go safest in a middle course."

But you will reply: The results, the cures,—what are you to do with the cures? Let us examine them. First of all, the adherents of Christian Science pride themselves upon their ability to dispense with all knowledge of the human body, of

the location, kind, and nature of the disease to be treated—and upon their disregard of hygiene and the laws of health. “If there were less thought bestowed upon hygiene there would be better constitutions and better health,” teaches the prophetess. We are therefore called upon to accept the report about diseased conditions, of people who know nothing about diseased conditions. We cannot expect their reports to be even approximately correct, and certainly they are not. I am not charging dishonesty; I am charging absolute incompetence to observe the class of facts concerning which they assume to report.

Supposing it became evident that a certain class of engines used by a railroad company had a vice which materially interfered with their efficiency, what sort of persons would the sensible and practical directors employ to discover and rectify the evil? Would they send persons who in the first place knew nothing of the construction of the engines, and in the second place did not believe there was anything the matter with them, and in the third place did not believe in the existence of

engines? And yet it is exactly such persons whose report we are called upon to believe and accept regarding that most intricate and perfect piece of mechanism, the human body.

But, taking the reports as they come, and analysing fairly a series of miscellaneous cases as reported by Christian Science healers, we should find the following to be a fair statement of the result. Of a hundred or a thousand consecutive cases one-fourth would be found to consist of trivial or imaginary diseases, simple cases which rapidly get well of themselves without interference of any kind. Another fourth would be the great class of self-limited diseases. Another fourth would consist of cases of real and perhaps grave disease which are reported to be cured, but which in reality are not cured. For Christian Science allows no case to be reported as not cured. If the thought of disease is banished, the disease, in their phraseology, is cured, though the physical conditions remain unchanged. The "manifestation" of the cure is simply delayed. What are we to do with the statistics of such persons?

There is a remaining fourth, which is a liberal allowance for cases of real disease cured or relieved by the treatment. The important point is, what was the real element of cure in these last cases? Evidently some effect produced upon the mind of the patient, and so upon the diseased condition. We have seen how physiological changes can be made by suggestion, either auto-suggestion or suggestion impressed upon the patient by a second person. This must be reckoned an established fact. It is in this way and no other that all the cases of cure, whether by relics of the saints or at shrines and grottoes, whether by faith cures, metaphysicians, or Christian Scientists, are accomplished; and this is in full accord with nature's plans and methods.

In the foregoing pages my object has been to bring before the mind of the reader as clearly as possible, even at the risk of some reiteration, certain propositions which in my judgment are most important, and a careful consideration of which is most necessary to a proper understanding of the Newer Therapeutics. Among these facts are:

(1) That the things which have been established by science as practical and useful, such for instance as vaccination, antiseptis, and bacteriology, as well as certain well-proved means of cure, cannot be ignored in the construction of any new system of therapeutics, any more than the facts which relate to cure by psychic methods can be ignored.

(2) That cures by psychic methods of whatever kind or by whatever sect are not miraculous or supernatural, but are accomplished according to natural laws, physical and psychical, and hence are proper subjects for scientific study.

(3) Tyndall's announcement in 1874 of a "potency and promise" inherent in matter itself is a most important one as related to psychic therapeutics, since, carried out to its logical sequences, it means that this inherent potency is itself psychic; that it is the motive and formative power in all subsequent development, in the production of organisms and in the activity of the functions which maintain life and health in these organisms—in short, that mind forms and domi-

nates all organisms, consequently it forms and dominates the human organism; and, if it dominates, it can heal.

(4) That suggestion is the great principle by which psychic cures of every kind and degree are effected.

These propositions are fundamental and relate to the ever-recurring conflict between objective and subjective methods, between the understanding and the emotions. I have endeavoured to show how necessary to the best results is their union and harmonious action, and how disastrous is their divorce.

The subjective method, upon whatever matter engaged, represents foresight, initiative, motive power, but it is liable to misdirection in its application, to squander energy and meet defeat. The objective method represents experience, knowledge, reserve force, caution, guidance. It has been the conservative clinging to the exclusive and excessive use of drugs in the cure of disease, and the scorn and neglect with which it has treated subjective, psychic means of cure, that have

brought the therapeutic part of the old objective, scientific school of medicine into distrust. It is the dense ignorance and foolhardy disregard, on the part of some of its practitioners, of useful and sensible means of prevention and cure which science has put in their hands that is now bringing deserved reproach upon the exclusive and indiscriminate use of psychic methods of cure.

This mutual crimination and distrust, this claiming all for itself by each party, should cease. A union of what is found most true and useful in both the old and new, in the objective and subjective, must take place; and "truth, from whatever source," must be the watchword.

But suggestion will be recognised as the dominant factor in the Newer Therapeutics, and the hypnotic condition, it should be noted, increases the value of suggestion a hundred-fold. At present such treatment may be too transcendental for the majority of the objective school, and it is too scientific and objective for the majority of the transcendental school, but whether it be suggestion in the normal state or in the hypnotic condi-

tion,—whether auto-suggestion or suggestion given by a second person, whether audible or silent and mental, whether present or absent,—suggestion is still the active, working principle, the subtle agent which influences all. But it is chiefly by direct, audible suggestion, in the more or less complete hypnotic condition, that the most certain results are obtained. Then the normal consciousness is in abeyance, as in ordinary sleep; the subconscious mind, the subliminal self, is awake and accessible; and the subconscious mind is then responsive to true and wholesome suggestion.

Those absurd and superstitious ideas regarding hypnotism which even now to some extent prevail must be dispelled by science and enlightenment. It is only nature's method of harmonising and increasing vital force—of bringing two persons into such relations that the physical, mental, or moral needs of one may be more surely and effectively supplied by the other. The very condition of hypnotic sleep is healthful, useful, and elevating. The Greeks named it the sacred sleep. It is simply carrying out a divine law of rest and

healing; and when to that is added the grand power of suggestion, the results are great beyond what at first seems possible.

Finally, let it be remembered that there are two principles in nature, and they can never be divorced. There is matter and there is spirit, and either is incomplete without the other. It is impossible truly to conceive of matter deprived of its psychic element, its attribute of attraction, its power of choice, its loves; and spirit without matter is unthinkable; it is impossible to conceive of the psychic element of attraction, of affinity, of love, of thought, except in connection with matter. God himself could no more exist in his completeness without a universe than a universe could exist without God. The soul—the psychic element in man—can no more exist without a body than the body as a living organism can exist without a soul. “Nor soul helps flesh more, now, than flesh helps soul,” and wherever soul exists there must be body suited to its needs.

Our plea then is for a fuller recognition of the psychic element in man and the important part

which it plays in therapeutics. It is no longer associated with supernaturalism or superstition—it is neither transcendental nor visionary, but real, dignified, and worthy. Hypnotism and a knowledge of the functions of the subconscious mind have brought the subject into the realm of experimental knowledge and all who will may know its value.

It should be known far and wide—in the profession and out of it—that there is a subjective, a psychic element in the practice of the healing art, and it is in that direction rather than in the multiplication of drugs that the therapeutics of the future is to be enriched.

CHAPTER II.

THE RELATION OF HYPNOTISM TO THE SUB- CONSCIOUS MIND.

THE recently recognised part of the psychic entity—the subconscious mind, with its special activities—is proving itself to be a most important and useful agent in solving psychic problems. Unusual phenomena, such for example as trance, trance utterances, veridical dreams, phantasms, automatic writing and speaking, and the whole range of similar phenomena are no longer reckoned either as supernatural or unknowable, but the psychic condition, now variously known as the subconscious mind, the subliminal self, and the second personality, being once recognised, all these phenomena fall into line as having a well-defined relationship with this newly differentiated condition.

The real importance of this condition is not even now fully recognised. The extraordinary work of persons who all along the course of hu-

man history have attracted the wondering gaze of mankind has been very differently estimated by those who have attempted to analyse that work and judge the persons through whom the work has appeared. In matters of religion these conspicuous persons have been reckoned as inspired—the recipients of influences, knowledge, and powers from some source entirely foreign to themselves—some divine or supernatural source; in literature, art, and music the indefinite term “genius” has sufficed for explanation—but neither inspiration nor genius has ever received any such clear and definite statement regarding its source and office as to win universal assent even among the most enlightened minds, and the source of the influence and power of such conspicuous personages as Buddha and Jesus, of Socrates, Joan of Arc, and Swedenborg—of Michael Angelo and Leonardo da Vinci, of Homer and Dante, of Beethoven and Wagner is still a matter of discussion.

Whence come the highest conceptions in religion, in literature and art? From the fanci-

ful speculations of supernaturalism and the unsatisfactory lucubrations of materialism, men of the most solid and conservative character in every department of study are turning their attention to the subconscious mind as the immediate source and vehicle through which these superior and sometimes seemingly miraculous manifestations of wisdom, influence, and executive power have appeared. It will be seen therefore that the subject of the reality, functions, and limitations of the subconscious mind is an important one, and, in investigating it, it will be seen how important an agent hypnotism has proved itself to be, and to what an extent true psychology is its debtor.

Of the reality of the subconscious mind and some of its important functions I have treated in a former volume entitled "Telepathy and the Subliminal Self," and it is not necessary to go over the subject in detail here; an outline of the proof, however, is desirable, and reference to cases there cited may be necessary.

A hundred or even fifty years ago philosophers

and students of psychology had no definite knowledge of different personalities or different states of consciousness in persons who were reckoned as sane, but believed that personality in each individual was always one and the same, and was "not divisible into parts," but more recently facts have been observed which bear strongly upon the subject and seem plainly to indicate that, while the individual may remain the same identical individual, the personalities which constitute the individual in his entirety may vary often and completely; and it is this distinction between a personality and an individual which must particularly be borne in mind.

In regard to this change in personality the cases of Félicité X. and Ansel Bourne are classic and well known, and to these I have added that of Alma Z., coming under my own observation. In each of these cases there was an entire change of personality, suddenly appearing and lasting for a period varying from a few hours to many weeks. Félicité X., in her primary or usual condition, was in miserable health, discontented,

fault-finding, and wretched; in her second state she was in good health, cheerful, and happy. The primary consciousness or personality knew nothing of the second condition, but the time occupied by it was to her a blank, and on the return to her ordinary state she had no remembrance of what had transpired while the second personality was present. The second personality knew of the primary, but only as an entirely different person, whom she differed from in every respect, disliked, with whom she did not wish to associate, and for whom she protested against being mistaken. The second personality was her best condition and eventually came to be the dominant self. In this personality she married, reared children, carried on a business, and enjoyed life; disturbed only for short periods, and at long intervals, by the sickly, ill-tempered primary self. This case has been under observation now more than forty years.

Ansel Bourne was a carpenter by occupation, and an atheist. After an attack of psychical or hysterical blindness, on regaining his sight under

peculiar religious conditions, he became an evangelist. Subsequently, suddenly, and without any obvious cause a change of personality occurred: his whole former life disappeared from his consciousness, and a different consciousness with its entirely different memories, tastes, and occupation took its place. He was away from home at the moment of this change, and at once his whole thought and course of action and life changed accordingly. He straightway left the scenes of his former life in Rhode Island, and under the name of A. J. Brown went to a small town a few miles from Philadelphia, engaged in an entirely new business, which he carried on successfully and in a normal way for six weeks, and then suddenly resumed his primary consciousness. He then had no remembrance of what had occurred during the six weeks that he had been absent from home.

In the case of Alma Z. the different states were equally distinct, alternated frequently, but at length, with the re-establishment of health, the primary personality returned to a perfectly normal

and stable condition. These cases, though fully described elsewhere, are briefly outlined here because they are specially distinct examples of the sudden occurrence—without any apparent external cause—of a second personality, remaining for considerable periods of time, perfectly normal, with a full appreciation of surroundings, conditions, and duties—in a word, a perfectly sane and conscious personality absolutely distinct from the primary or usual one.

Seeking other conditions in which the second personality is observed, somnambulism at once presents itself. It has always been a problem and a stumbling-block to the philosophers, for in it phenomena occurred which could not be accounted for on any known principle of mental action. It remained a *terra incognita*, which no one claimed to have fully explored.

The case of the Archbishop of Bordeaux, published in the great French Encyclopedia, remained a wonder which no one explained. A young ecclesiastic, a pupil of the Archbishop, was in the habit of getting up in his sleep during the

night, preparing materials and writing his sermons; revising and correcting each page as it was finished, in the most systematic manner. When a piece of cardboard was placed between his eye and his work, he still went on writing and correcting with the same facility as before. In adapting words to music under the same conditions, the greatest nicety was observed in placing each syllable of the words directly under the note to which it was to be sung; and if by accident the words ran ahead or fell behind the proper notes he at once erased them and wrote them anew, with perfect adaptation. When awake he had no remembrance whatever of his work.

The following case was communicated by M. Badaire, director of the normal school at Guért in France. It was approved by the medical officer of the school and the whole corps of teachers as well as adult pupils, who were also teachers and to whom the report was read. It is published in the "Proceedings" of the S. P. R. Théophile Janicaud, a teacher, and pupil at the school, as a child was subject to attacks of somnambulism,

but for ten years they had entirely ceased. During the first year at the normal school no attacks occurred; but in the second year of his attendance, during an excessively hot period in July, his condition entirely changed and attacks of somnambulism occurred nearly every night. Each evening, after sleeping an hour or two, he got up, walked about the dormitory, went to the study and worked in the dark, or wandered about the grounds, picked flowers, amused himself, and finally returned to bed. Sometimes these nocturnal excursions were carried on in most unusual and dangerous places, so that it became necessary to secure him by wristlets and chains; but even these were often insufficient, and his ingenuity in freeing himself was remarkable; on one occasion with a pocket knife he cut off a portion of a window sash, and from it fashioned a key with which he easily undid the padlock which confined him.

One night about eleven o'clock Janicaud, having escaped from his dormitory, knocked at M. Badaire's bedroom door. (The parents of M.

Badaire's wife were living at Vendôme, and her little son was with them.) "I have just arrived from Vendôme," said Janicaud, "and I have come to give you news of your family. M. and Mme. Arnault are well, and your little son has four teeth." "As you have seen them at Vendôme," said M. Badaire, "perhaps you could go back again and tell me where they are now." "Wait," said he,—"I am there—they are sleeping in a room on the first floor; their bed is at the further end of the room, to the left. The nurse's bed is to the right, and Henry's cradle is close to it."

M. Badaire remarks: "The description of the room and position of the beds was perfectly correct, and the following day I received a letter from my father-in-law, telling me that my little son had cut his fourth tooth."

One night Janicaud suddenly jumped up in bed, and, turning to one of his companions, exclaimed: "See, Roulet, how careless you are! I told you to surely shut the door of the book-binding workshop, but you did not do it, and a cat

in eating the paste has just knocked over the dish, and it is broken into five pieces." Immediate inspection showed that what the somnambulist had said was perfectly true. Numerous instances of his action while in the somnambule condition are cited—facility in conversation, excellence in composition, and unusual rapidity in writing—all far exceeding his ability in his waking hours. He had not the slightest remembrance of any of these things when in his normal condition, but in his somnambule condition they were all remembered in their proper order.

Here again we have the second personality appearing and active in ordinary sleep. The phenomena in all these cases are similar and the analogy between the two sets of cases complete: first, the ordinary consciousness is in abeyance or is temporarily blotted out; second, another personality takes its place and controls the whole organism; third, the different occasions upon which the somnambulist, as well as the other alternating personalities, assumes the second condition are linked together in each case in a new and en-

tirely different chain of memories, constituting a personality just as consciously and really distinct and characteristic as the primary or ordinary personality.

Looking for still other states in which the subconscious mind gives evidence of its presence and activity, we find the hypnotic condition in some of its stages affording excellent examples. And here we come into the field of experiment and demonstration.

Referring again to the case of Ansel Bourne: when his primary consciousness returned he found himself in a strange place and among people who were total strangers to him. Of the time and occupation of the previous six weeks he was entirely oblivious, and in this condition he returned to his home in Rhode Island. Here he was interviewed by Professor William James and Dr. Hodgson, Secretary of the American Branch of the Society for Psychical Research, and was afterwards hypnotised by them. When in the hypnotic condition he was again A. J. Brown, with A. J. Brown's sentiments and

memories, able to describe minutely all the stages of his journey from Providence to Boston, New York, Philadelphia, and Norristown, and the particulars of his business there; all of which on investigation proved to be correct. In other words, by means of hypnotism his second personality was again brought to the front, and was at once recognised as the same personality which had been present during his strange experience at Norristown. Aroused from the hypnotic condition he was at once Ansel Bourne again with all his usual knowledge, associations, and train of memories.

The same thing is true of the somnambulist. If he be hypnotised, the condition which he enters is generally the same as his usual somnambulic state, and forms a link in the chain of memories which constitutes a personality like those already described.

One of the most striking changes which accompany this alternation of personality is that which often occurs in the physical condition of the patient, whether the alternation takes place spon-

taneously or is brought about by hypnotism. This change in Félicité X. has been noted. Alma Z. in her primary state could take scarcely any food and was correspondingly debilitated, but the second personality was strong and could eat freely. Of this change in personality and at the same time in physical condition brought about by hypnotism M. Janet's patient, Marceline R., furnishes an excellent example. This patient had been subject to a series of hysterical troubles of a persistent character, which at length culminated in a most insuperable form of nausea. Food of every description was immediately ejected, and even the sight of food produced most distressing spasms of retching. Artificial feeding was only partially successful, and at length she was reduced to such a state of emaciation that her death from starvation seemed imminent. At this crisis M. Janet was asked to see the patient and hypnotise her. He was at once successful; and the second personality present in the hypnotic condition was able to take and digest food with perfect comfort. As soon as she was brought out of her hypnotic

state all her discomfort and inability to take food again appeared, and with it the consequent dangerous inanition. Under these circumstances the only course possible to save her life was to let the hypnotic condition continue; this was accordingly done for months at a time, with comfort and apparent happiness to the patient. Each time, on being recalled from her second condition, the old trouble returned and it was necessary to re-hypnotise her and bring about her more healthful and apparently more normal condition of life. During this control of the second personality brought about by hypnotism she occupied herself usefully, and successfully passed her written examination for hospital nurse—something she had failed to do in her ordinary condition. This patient is still living most of the time in the second condition, with occasional unsuccessful attempts to make her comfortable for short periods in her primary state.

Krafft-Ebing's well-known case, Ilma S., might also be cited as one of a second personality in a hysterio-epileptic. In this case the second con-

dition appeared sometimes spontaneously, sometimes apparently self-induced, and was often brought about by means of hypnotism; this latter means being used for experimentation, and, as it seems to me, to a most unwarrantable degree.

We find then a certain definite series of phenomena presenting themselves under three distinct conditions:

(1) A change from the ordinary or primary condition to a second and entirely different one, brought about by illness or other physical causes.

(2) The same change of condition occurring in ordinary sleep, and known as sleep-walking or somnambulism.

(3) The same changes brought about experimentally by means of hypnotism, as in the case of Ansel Bourne and Marceline R.

Of each of the three conditions under which this change occurs I have had well-marked examples under my own observation, and I have carefully examined the literature of other reported cases, and they all present the same essential characteristics. The cases are now too numerous and

the phenomena exhibited are too distinct and in too perfect agreement to allow of reasonable doubt regarding the facts themselves, or of their *identity* under all these different circumstances.

The phenomena which are present in each case are such as to indicate the appearance of a new and independent personality. The thoughts, actions, feelings, opinions, and even the facial expression and essential character of the second personality are utterly different from those of the primary self. The statement of all these second personalities themselves, so far as it goes, corroborates the same inference. The primary personality knows nothing of the second or succeeding ones. The second personality in every case declares its absolute independence, is anxious not to be confounded with the primary self, and gives good and substantial reasons for that desire.

Krafft-Ebing, however, in saying that these different states of consciousness have "absolutely nothing in common," promulgates an error; for, while the primary personality has no knowledge whatever of the second, nor of any succeeding

personality, the second personality has always a more or less intimate knowledge of the primary self, but only as another and entirely distinct person. Again, the second personality, while having knowledge of the primary self, has no knowledge of any third, nor of any subsequent one; so also the third knows *number one* and *number two*, but nothing of *number four*, should such a personality appear.

Such in brief outline being the facts, what is the theory which best co-ordinates them?

I am fully aware of the infinite scorn with which the strict school of physiologic psychologists look upon experimental psychology, and upon any theory in psychology which is not based in physiology; but when Carpenter, the early apostle of that school, could offer no better theory to explain a coherent message, automatically spoken or written, than "unconscious cerebration" and "unconscious muscular action," and when Wundt, its latest expositor, teaches that the usual cause of dreams is indigestion, that sleepwalking, like dreaming, "has no mystery about

it," that "the popular belief in premonitions by dreams we need not stop to consider," and that "such superstitions as telepathy and clairvoyance are not even open questions," we know that, however scientific and however honest these teachers may suppose themselves to be, we are seeking explanations from men who accept or reject facts according to the influence they may have upon their own theories, and that they are useless as guides in this region, because they have never themselves traversed it.

Nevertheless, numerous praiseworthy attempts have been made to explain upon purely anatomical and physiological grounds the appearance and significance of this now generally accredited second personality. Heidenhain's somewhat crude attempt to explain the condition of hypnosis by "inhibition" was among the first of the really rational theories, and Dr. Morton Prince's "Contribution to the Study of Hysteria and Hypnosis," in Part xxxiv. of the "Proceedings" of the S. P. R., is one of the most pertinent and valuable studies in this direction. Recent studies

relating to the neurons and their projections may also eventually be utilised; but the original furrow, bringing to the surface soil which when properly sown and cultivated must prove specially fruitful, is Hughlings-Jackson's anatomical scheme adopted by Dr. Prince, separating the cerebro-spinal system into three distinct "levels," in the order of their development in the ascending series of vertebrate animals.

The first, or lowest, level includes the spinal cord and the medulla, together with the commencement of the brain as far as, and including, the origin of the cranial nerves.

The second, or middle, level comprises the middle portion of the brain, where the ganglia of the special senses are situated and the impulse to motion chiefly arises—the chief sensori-motor region. The third, or highest, level includes the frontal lobes, together with some portion of the sensori-motor region along their border. Physiologically also, in harmony with the order of development, the lower level presides over reflex and automatic movements, excited mainly by the

tactile sense and few and imperfectly developed special senses; the middle level, while taking cognisance of what is below, presides over what might be represented by instinctive movements, in prompt response to acute and highly developed special senses; while the highest level, in addition to its influence upon all below itself, rules the movements that are the result of conscious thought and ideation.

Dr. Prince goes on to say: "First, the highest level requires and is entirely dependent upon the second level for all intercourse with the external world; that consciousness which we call self sees and feels only through the consciousness of the middle level, and also acts only *through* this level. . . . The middle level would therefore know a good deal of the conscious life of the highest level.

"Second, as the second level feels and acts directly without any intervention of the highest level, when acting automatically it would receive a great many impressions and do a great many things of which the highest level was unconscious;

that is, the conscious life of the second level would not always enter into that group of mental states which we call personal consciousness. If, further, all the highest centres were removed or their power to function was suppressed, then consciousness would be limited to the activity of the middle level, and would constitute a second personality."

Here at all events is a clear and consistent attempt to explain the psychic activity which is known as the subconscious mind upon anatomical and physiological grounds. It is undoubtedly sound and must form the basis of any advance hereafter made in this direction. It does not assume to be complete, and the whole subject will still need long continued observation and study, for certain important clinical facts remain unexplained. For example; in certain cases at least, not only the perceptive faculties, which may be supposed to have their highest exercise in the middle level of the brain, the working ground of the special senses, but also the intellectual faculties, which are supposed to have their highest

exercise in the frontal lobes, are stimulated to a higher activity while in a condition of hypnosis, which, according to the theory, is a condition of inhibition, than when in their normal state. The allied condition of ordinary somnambulism presents a long list of examples bearing upon this subject. Janicaud was a much better conversationalist in somnambulism than when awake, was much more critical regarding language used in his presence, could write a much better letter or literary exercise, and with astonishing rapidity.

The following incident is told of the Rev. Dr. J. M., a very well known and popular preacher in New York city, fifty years ago. He and the Rev. Mr. B. were on a certain occasion travelling companions, and at night they occupied the same room. During the night Mr. B. heard the good Doctor speaking in his sleep. He took his text—rather an unusual one—and proceeded to discourse upon it in a very ingenious and eloquent manner, making some very original and telling points. At the breakfast table the next morning Mr. B. remarked that he had been thinking of a

certain text—naming the one the Doctor had made use of during the night—and that he thought of treating it so and so—mentioning the same method and making the same telling points that the Doctor had made in his nocturnal discourse. The Doctor was delighted; he declared it was wonderfully clever—a real stroke of genius—and desired to know how such an unusual treatment had ever come into his companion's mind. Mr. B. then told him of his discourse during the previous night and that the excellent points had all been made by him during his sleep.

Cases illustrating increased intellectual ability during somnambulism are so numerous, and so thoroughly authenticated, that it is quite astonishing to hear eminent authorities in psychology declare that the related incidents of this kind are baseless and unworthy of belief.

The same stimulation of the intellect is observable in the condition of hypnosis artificially produced. Marceline R., as before noted, passed her written examination for hospital nurse in a condition of second personality induced by hyp-

notism, though she was unable to do so in her normal condition. One of the most important uses of hypnotism is its tendency to clear and elevate the intellectual and moral faculties and qualities, and re-enforced by suggestion it becomes an efficient aid in the education of children who are dull, and even in cases where there is deficiency in intellectual capacity. It would hardly seem possible that this could be true if inhibition of the frontal lobes was the physical condition essential to hypnosis or the induction of the second personality.

That increased acuteness of perception should be present in the second personality, up to the limit of physiological possibility, is quite consistent with the above theory, which predicates increased activity of the sensori-motor tract, or middle level of the brain, but whether it will account for the facts as they actually exist remains an open question.

Some of the more important of these facts relate to veridical or truth-telling dreams, supernatural visual perception or clairvoyance, either

sleeping or waking, and impressions—visual, auditory, or tactile—experienced most frequently in the border land between sleeping and waking. The facts illustrating these conditions are too numerous to be presented here. One or two instances must suffice.

Mr. Donald Murray, a gentleman connected with the *Sydney Morning Herald*, sends the following case of a veridical dream to Dr. Hodgson, one of the secretaries of the S. P. R., of which Mr. Murray is also a member. All the persons concerned resided in Sydney, and Mr. Murray took the greatest pains to substantiate and verify every important point.

The *Atacama*, a wooden vessel not first-class, sailed from Sydney, New South Wales, for San Diego, Cal., on January 29th, 1898, with a cargo of coal. When eight days out they found the ship leaking badly, with considerable water already in the well, and a rapidly falling barometer; they decided to return to port, and accordingly steered for Sydney. On Wednesday, February 9th, the weather was heavy and the water

gained so rapidly that it was found necessary to abandon the ship three hundred miles from land—which they did—all taking to the boats at six o'clock on Wednesday evening. They stayed by the ship all night or until she went down, and then made the best course they could for Sydney. The first boat was a 24-foot lifeboat containing the master (Captain Spruit), the boatswain, steward, an able seaman, and an apprentice boy sixteen years of age. The rest of the crew, twelve in number, were in two other boats. On Saturday, February 12th, the wind increased to a hurricane—the captain's boat was swamped and capsized and the boy, Allen, was drowned. The boat righted and the captain, who could not swim, and the remainder of the crew scrambled on board and spent the night in the boat filled with water and in a hurricane. The next day was still a furious gale and Captain Spruit was washed overboard, but was rescued by one of the men. Monday, the 14th, the same conditions; on the 15th and 16th there was improvement in the weather, and the boat was baled out. February 16th they were

rescued by the ship *Industrie*, which ship was also badly damaged by the hurricane—and they were finally taken off by a tugboat, thirty-five miles from Sydney, and brought into port. They were in the last stages of exhaustion from fatigue, watching, entire lack of food, water, and sleep.

Their arrival caused a great sensation in Sydney, and the newspapers were full of particulars of the disaster gleaned from the survivors.

Captain Spruit's family resided at Balmain, a suburb of Sydney. On Thursday morning about three o'clock—the same morning that the ship went down—his daughter Lily, thirteen years of age, came to her mother's room crying, awakened her mother and said: "Oh, Mamma, I am so frightened." Her mother asked her what was the matter. "Oh, see!" she said. "Dada's ship is wrecked; Dada has come home all in rags; his feet and legs are all cut, and one or two of his men are drowned out of his boat."

The mother tried to make light of it and of her fears, but the child could think of nothing

but her dream, and could not go to school that day—Thursday—on account of her excitement and agitation. The same feeling continued with more or less intensity through the week until her father came home. Coming from school that day she found her mother crying, and immediately asked: “Oh, Mamma; is the *Atacama* wrecked?” When told that it was, and that her father had come home, she asked, “Are Dada’s legs cut?” When she first saw her father she exclaimed: “You didn’t have those clothes on; the clothes you had on were all torn when I dreamed about the shipwreck.”

Later, in answer to questions, she said: “I thought I saw my father get into the boat; that they put everything into the boat that they could and they kept close up to the ship, and afterwards it went down. My father was in the boat and the boy, and the boatswain, and two or three others I did not know. I saw the boat go over, and the boy was drowned. I saw them pull my father into the boat; and my father came home all cut about the legs, and he had lost everything.

The night was stormy and I heard the wind howling."

Here the dream corresponded in time to the beginning of the tragedy which lasted a whole week; but it all, present and future, seemed to pass like a panorama before the vision of the dreamer.

Cases like the one just cited are numerous and they show certain powers of the subconscious mind active and enlarged during sleep; the result we call veridical dreams. We have seen the same subconscious mind at work in ordinary somnambulism, also with greatly increased and peculiar perceptive powers—and instances of this condition are also abundant in which the display of the intellectual as well as perceptive faculties has far exceeded that of the primary condition or self. The same is true of the second self induced by hypnotism, and cases illustrating that fact or condition have been given here and also in my former volume. Hundreds more could be added. The following is of interest on account of its simplicity—appearing, as it did, most unex-

pectedly among perfectly unsophisticated rural people. It illustrates the identity of the self-induced trance condition and the trance induced by hypnotism, and also the enlargement of powers, physical and mental as well as perceptive, which may be observed alike in both.

Ira Healy lived in the town of Hampton Falls, N. H. At the age of twenty he was a poor, illiterate farm hand; of good health, but mentally dull to a degree bordering on stupidity. His home was with a farmer, Rufus Sanborn, a man of most staunch and upright character, whose word was unimpeachable. By some means it was discovered that Ira could be mesmerised, and that Sanborn could very readily place him in the mesmeric, or as we would say, the hypnotic sleep—a single word or a pass being sufficient—and later the subject could himself induce the same condition at will. When in this condition, however induced, all his faculties seemed to be enlarged and brightened—but especially his faculty of perception; and this was made evident under conditions where the ordinary senses could render

him no help. Both the subject and mesmeriser are now dead, but Mr. W. A. Cram, who reports the case to Dr. Hodgson for publication in the *Journal* of the S. P. R., was twelve years old at the time, and in addition to his own boyish recollection of the circumstances he has the statement of Miss Mary A. Sanborn, the sister of the hypnotiser, who was perfectly familiar with all the incidents, and Mr. Dean R. Tilton, an intelligent man, and next-door neighbour to the Sanborns, and who often worked with Ira and Mr. Sanborn. He also had the recollections of his father, brother, and several other persons who knew the facts. On going into the sleep, whether self-induced or produced by hypnotism, Ira became another personality. In his normal state he had less than the ordinary strength of a man, but in his second condition his strength was increased manifold; stones or other heavy objects, which three or four men could hardly move, were lifted by him while in his trance condition with the utmost ease. Ordinarily he had very little control over the horses or oxen in use on the farm and

was always in trouble whenever he tried to manage them, but in his hypnotic condition he managed them with perfect ease. Mr. Tilton gives the following incident: He was in the field one day where Sanborn was sowing grain; at the further end of the field Ira was driving the horse to harrow it in. Soon they noticed that Ira was in great trouble; he had lost all control of the horse and was utterly unable to manage him. Mr. Tilton goes on to say: "Rufus [Mr. Sanborn] immediately made two or three passes toward Ira, who was not looking toward us, and at once he straightened up as with the energy of half a dozen horse-trainers, subdued the horse, and drove him without difficulty till the work was finished."

But it was in his marvellous power of seeing that Ira was most interesting. "On the farm where he lived he would be assigned to the work of dropping corn while hypnotised, but so completely blindfolded that by no possibility could he see by means of ordinary vision; thus blindfolded, he would drop the corn into the hills with careful

exactness. It was soon discovered that he did his work better in this state than in his natural condition of seeing. To test his superior vision still further, a number of hills here and there throughout the corn-row would be dropped and carefully covered without his knowledge, so as to appear to common sight as if not planted at all. Set to drop the corn in such a row, he never failed to see the corn in the planted hills through an inch or two of soil covering, and so passed them. He said he saw the corn all the same whether covered or uncovered, and all the while perfectly blindfolded. Questioned *how* he saw, he could not tell.

“Again, while Ira was in one room, and some person in an adjoining room, with no opening between, would hold up a closed book in his hand, the subject, being asked to read on a certain page named, would begin and slowly read; on turning to the page designated, it would be found that he had read what was there printed. Often in such experiments he was also blindfolded, thus plainly seeing through thick folds of cloth, the walls

dividing the rooms, and the cover and leaves of the book.

“ He was also able to see clearly at a distance. While in the hypnotic state he would be asked to look over into a neighbouring village and into a certain house, some three miles away, and tell what he saw. He would at once begin and describe the room, the furniture and objects in it, then the dress and acts of the people in the room, even to minute circumstances and detail, at times laughing over some strange or amusing thing which he saw. It would be found afterwards, on careful inquiry, that he saw and gave accurate accounts of the room, objects, and people at the specified time.”

Mr. Tilton also gives the following account: “ I went one day with the operator to Exeter to visit Commodore Long, who wanted to see Ira when mesmerised. Among many other things the Commodore had a big Chinese book full of pictures. This was given to Ira. He took it on his lap, closed, did not open it, but commenced to look through, admire, and describe the pictures.

We opened the book many times and found he had described them very accurately.

“The operator knew nothing of the book; the subject was blindfolded all the time with two folded handkerchiefs, one over each eye and a third drawn around the head over the eyes to hold the folded ones in place.

“Mrs. Long came up to Ira holding out her hand closed—back of the hand up. She asked Ira what was in it. He said, ‘watch.’ It was a small gold hunting-case one. She then asked him to tell the time through her hand. He immediately put the side of his forehead to the back of her hand and stated the time. No one in the room knew the time it marked. On opening the watch, it was found that he had named exactly the hour and minute.”

Miss Sanborn, sister of the operator, lived in the house at the time of these mesmeric experiments. She says that the subject’s eyes were always closed when in the “sleep,” and on examination the eyeballs were found turned up so that only “the white” was visible. When in this

state he used to read and look at pictures a great deal, talked and sometimes laughed immoderately—his eyes tightly closed, holding the book or paper close to the upper part of his forehead.

This lady also says that sometimes she would be left alone with the subject, her mother being away. Ira would go and sit in the chair usually occupied by her brother, saying, "Now I am going to sleep ten minutes." Passing into the "state" he would at times seem to be possessed with a dozen rollicking spirits, laughing, talking, and playing pranks, but always waking up at the precise moment mentioned before entering the sleep, and knowing nothing at all of what had passed while in his hypnotic trance. She also says that the operator had no power to draw him out of the *self-induced* states.

She adds that he often ate at table while in his mesmeric condition; with eyes tightly closed, yet plainly seeing as well or better than others.

This case seems a fair parallel to that of Alexis Didier, the French clairvoyant, some fifty years ago. Robert Houdin, the noted conjurer of the

same period, had two private sittings with Alexis, and when asked: "Well, what about jugglery?" replied: "Monsieur, if the world contains a juggler capable of performing such miracles, he would, as a juggler, astonish me a thousand times more than the mysterious agent whom you have just shown me." And again, after a second sitting, he said: "This séance has left me without a shadow of a doubt as to the clairvoyance of Alexis."

Doubtless much more could have been accomplished with a subject like Ira Healy by an operator who knew the possibilities in such a case.

Several of the cases here presented, and many which might be presented, give abundant evidence of supernormal power of perception, especially of seeing, equivalent to what is known as clairvoyance. Telepathy, or thought transference, is also represented. All these unusual faculties, as attributes of the human mind in any of its phases, remain unrecognised, or at least unacknowledged, by science. It is only now that science is even beginning to consider them seriously; but it is be-

ginning so to consider them; many thoroughly scientific men are already convinced of their reality, and it is because of a knowledge of the subconscious mind that such recognition is to some extent given. In the meantime hypnotism has come to be regarded with favour by psychologists and to be known as the instrument by which this psychic analysis has been accomplished, and the subconscious mind brought to the light so that its peculiar functions and faculties can be intelligently studied.

The conditions under which the subconscious mind, or subliminal self, has been observed may be conveniently classified as follows:

(1) There are the cases of distinctly alternating personalities in which the change from one to the other occurs suddenly and spontaneously and a new personality comes upon the scene, entirely sane, with perfect knowledge of, and in perfect harmony with, its environments; continuing not only for hours, but for months and even years, performing the duties of life in a wholly normal, useful, and exemplary manner, sometimes—as in

Dr. Azam's case, Félicité X.—much better than the original self could do.

(2) There is the very large class of cases in which the second personality, or subliminal self, is brought to the surface by means of hypnotism. Of this class Professor Janet's case of Madame B., Krafft-Ebing's Ilma S., Dr. Dufay's case of "Marie," and my own case of "Miss A." are marked and typical examples; and to this list doubtless every physician who has had experience in hypnotising could contribute one or more cases.

(3) There are the startling phenomena which occur in ordinary sleep, namely, somnambulism and veridical dreams.

(4) There is the large class of changes in personality as well as intelligence brought about by recognised pathologic conditions of the organism.

Beside these classes, there is the whole series of automatic actions,—automatic speaking, writing, and drawing,—also hallucinations of hearing voices and seeing visions; all of which belong to the varied action and influence of the subliminal self.

On the philosophical side it is unnecessary to fully discuss here the problems which arise with reference to the nature of consciousness, together with the resulting personality and its varying phases, but some idea regarding the nature of personality is necessary to the consideration of our subject.

Ribot, in his monograph on the "Diseases of Personality," tells us, regarding this matter, that "we are confronted by only two hypotheses": one the old supernatural theory that personality is the fundamental property of soul or mind; the other, which he calls the new and scientific view, that it is "only the expression of organism." In other words, mind is the product of organism; but when the question is asked: "Of what is organism the product?" his last word is: "To biology belongs the task of explaining, if it can, the genesis of organism. Psychologic interpretation can only follow in its wake." He points out the necessity for a reasonable theory for the genesis of organism, but for himself he simply ignores the matter; he takes a ready-made organism with its germ of

consciousness and assumes, without the slightest proof, that the germ of consciousness is the result of the organism. This, plainly stated, is Ribot's "very recent theory," and this is the particularly scientific method by which it is maintained.

Let us follow up this author's statements.

A little further on he says: "It will then be time" (after having studied its constituent elements), "to compare personality with the lower forms through which *nature has essayed to produce it*, and to show that the psychic individual is the expression of organism."

Here a new element, nature, is introduced, and it is quite important to understand what is meant by it. Is nature active or passive? Ribot says, "Nature essays to produce personality through lower forms"—and presumably it does so. That is *activity*. Nature, then, is active, whatever else it may be; and there must of necessity be an active principle in nature which works, which produces effects. Now, it matters not what we call that power in nature which works for definite ends, as Ribot particularly explains, and produces definite

results. We may, with the supernaturalists, separate it, personify it, call it deity and clothe it with attributes, or, with Herbert Spencer, call it the unknowable and leave it naked; we may, with Matthew Arnold, call it the "power which makes for righteousness," or, with Schopenhauer, consider it the power which makes for evil; by whatever name we please to call it, it is still the *power which works*; and it is with this power in nature that Ribot and his school must reckon, and not with the "very old" theory of supernaturalism.

As regards the presence and action of the sub-conscious mind as we now observe it in man, and which forms so important an element in personality, two views may be entertained: it may be considered simply as a stratum of consciousness shut off from the ordinary, primary consciousness, but similar in nature and function, with perhaps some increased perceptive power, or it may be viewed, more truly as it seems to me, as a higher development of the cosmic mind or soul so evident in nature, even before the perfected brain and the full establishment of the reasoning

faculties in man. In its inception it was the psychic quality belonging to the lowest organisms, in plants and animals; and its office was simply to carry on the processes of organic life in the individual in the then existing races, and to insure their perpetuity by reproduction; at the same time it manifested a peculiar and subtle harmony and rapport with nature and the external world—a harmony and rapport the extent and beauty of which are little understood or appreciated. Later this cosmic soul rose to a higher plane and expressed itself in higher activities, as, for instance, in the instinct in animals—cell-building and hive economics in bees, and the homing instinct—especially in the domestic animals. Again, in harmony with general psychic development, it rose to a still higher plane, expressing itself under favouring circumstances in the psychic constitution in man as seership, inspiration, and genius; but all the way along its upward course still maintaining its primitive office of carrying on vital processes, maintaining organic life, pushing forward evolution to higher forms,

and presiding over all automatic activities. It is the substratum upon which knowledge and the reasoning faculties are based, becomes closely associated with these faculties, and in turn is influenced by them. It is therefore broad in its activities, including the simple functions of organic life and also some of the loftiest and most beautiful activities of the whole human mind.

We have then to deal with personality as something more than the evanescent exhibition of consciousness, a mere function of organism; it has a basis and quality drawn from the reservoir of power which is in nature, power that was before organism and was that by which and for which organism came into being; to argue otherwise is to reverse cause and effect, and make the greater subservient to the less.

We have seen how this personality in its various manifestations is recognised by many competent writers; we have also seen how promptly this deeply buried portion of our personality comes to the surface and manifests itself as dis-

tinct and capable of independent action, and under what circumstances this occurs.

How did these various phases of our personality, so distinct and different, claiming for themselves separate existences and names, come to exist, and why do they manifest themselves at all? As Ribot would explain personality by a single word, *habit*, so I, perhaps with more obvious propriety, might explain the appearance of a second personality with the single word *atavism*.

It is a well-recognised fact that certain clearly defined traits or characteristics, either physical or mental, existing in ancestors, near or remote, may, after passing by one or more generations, at length crop out distinctly and unmistakably in a later one. Physical peculiarities or deformities, tendency to certain diseases, or peculiar mental characteristics are frequently in this manner transposed; also a peculiar insight or genius for certain pursuits, as, for instance, hunting and frontier life, a military career, mathematics, music, acting, or scientific pursuits, existing in a marked degree in some near or remote ancestor,

may, indeed, be inherited directly in the succeeding generation, but, on the other hand, it may pass over one or more generations to appear in an unmistakable manner in a later one.

While the principle of atavism has not been demonstrated in the case of second personality appearing under any of the circumstances heretofore enumerated, it is at least worthy of careful consideration in that connection.

Suppose, for instance, that five generations back there appeared a man of marked and thoroughly bad characteristics married to a right-minded, moral, even religious woman; that he was a vilifier of morality and religion, profane and vicious in life and unscrupulous in his dealings with others; that the generations which immediately succeeded him came under influences which, aided by inherited characteristics from the mother, led to lives of morality, uprightness, or even conspicuous piety. In the fifth generation, however, appeared a man who in the midst of these moral and religious environments was conspicuous for his profanity, vicious life, and un-

scrupulous conduct, so identical with his remote ancestor as to make the connection undoubted. Where did this evil tendency exist during the four intervening generations? Let us tap the main line between the two extreme points and see what information may be extracted. In the fourth generation was a mild, religiously inclined woman, but of unsound health and perhaps of unstable personality. From some sudden shock syncope, or loss of consciousness, occurs and, as in the case of Félicité X., on recovery an entirely new and different personality is found to have taken the place of the original one. It professes to be a man, and to the horror and consternation of the good people surrounding her, she commences to curse, to vilify everything good, and upholds sentiments and practices of the most offensive and criminal character. This person has a chain of memories and a personal history entirely foreign and unknown to the primary self, but quite consistent with those of the remote ancestor whom we have considered. In an hour or a day the primary consciousness has returned, but there is

not the slightest knowledge or recollection of the character which she has represented in her second personality, and very likely the case is diagnosed as temporary insanity; in a more primitive age it would have been called possession by an evil spirit. It was, in reality, the strongly impressed characteristics of a distinct personality which had lain dormant for three generations, now coming to the surface temporarily, under favouring circumstances, in the fourth. In another generation it actually appeared, an *atavism*, as the primary and usual personality. In like manner a personality of conspicuous goodness or conspicuous talent might pass over many generations of mediocrity or of evildoers, and appear, a pleasant atavism, after one or many generations had intervened. Less extreme personalities might be formed in like manner, and more than one might be impressed upon individuals in successive generations, giving rise to the perplexing and much-debated condition of multiplex personalities. Krafft-Ebing found in his patient "three psychical existences" or personalities. Professor Janet's patient,

Mme B., possessed three widely differing ones; while one of my own cases presented three and another two, alternating spontaneously at longer or shorter intervals; not including the cases in which changes of personality were brought about by hypnotism.

With this view of the origin and nature of ordinary as well as alternating personalities, it will at once be seen that there is an important medico-legal aspect from which these cases must be viewed. It is evident, first, that the primary self must not be held responsible for actions, either good or bad, committed by the second or any succeeding personality, since it is absolutely ignorant of the doings or even of the existence of these personalities. It would undoubtedly be just to restrain the individual from violence or wrongdoing, during the presence of the personality committing the wrong, but no longer; and it would be abhorrent to all our ideas of justice to take the life of or even to severely punish the individual whose identity we have been accustomed to associate with the ordinary self, on account of wrong-

doing committed by any succeeding personality, while the ordinary self was wholly unconscious.

It would have been manifestly unjust to punish Krafft-Ebing's Ilma S. for theft committed by her second personality, and wisely the court so held. Again, in judging of the sanity of individuals characterised by alternating personalities, we must *judge* each state or personality by itself without reference to other states, but must *act* chiefly with reference to the primary self.

Insanity is the temporary or permanent loss of an intelligent comprehension of surroundings and relationships to such a degree as to incapacitate the affected person for the fulfilment of the duties and relations of life, and consequently render him a menace to himself and others. In the application of this or any other definition of insanity to particular cases, the fact that it is not the individual's primary or ordinary self which is being examined should make no difference in the conclusion arrived at; if the action of the second self falls outside our accepted definition, then that self is sane. Félicité X., in her second condition, had

even a clearer comprehension of her surroundings and her relations to others than when in her primary state; and the same may be said of many other individual cases of the same kind, but if found insane, in disposing of the case reference must be had to the fact that it is not the primary or usual self that is affected, and *that* self, when present, should not be made to suffer.

The same rule is applicable in judging of insanity or crime appertaining to persons whose actions are automatic, even though consciousness is retained, as is frequently the case with those who have the faculty of automatic writing, speaking, and other automatic actions carried on by the subliminal self; the ability of the subliminal self to influence the action of the primary self, as previously shown, must be taken into account and the degree of responsibility judged of accordingly.

Professional experts, by opinions given in courts of justice, often virtually decide questions of liberty and even of life; but he who gives such opinions without taking into account the possible influence and power of automatism and the sub-

liminal self, assumes a responsibility which better instructed men would consider grave indeed; not that cases either of insanity or crime are likely often to be brought to notice where these conditions exist, but the fact that such conditions do sometimes exist, and may at any time come up for examination, should be known and appreciated.

It must be borne in mind that the value of the subconscious mind or subliminal self, even when brought to the surface and into activity, either spontaneously or by means of hypnotism, is far from being the same in all persons, any more than the value of the intellect and the primary self is the same in all. In some the subliminal self seems limited to the most ordinary vegetative and automatic activities, or it may be diseased, or deformed, as manifested in hysteria and perhaps in epilepsy, while others, when fully developed, in health and under favourable circumstances, take in large fields of view both in the physical world and in the realm of truth and principles.

The important rôle played by this subliminal

consciousness, when in its best estate, in the world's progress and development is only beginning to be considered. Its province is not to reason, but to see, and to impress what it perceives upon the conscious, primary self. Nature is one vast storehouse, not only of interesting phenomena, but also of beautiful underlying principles—principles involved in her own stupendous movements and ever varying phases as seen in the process of evolution—principles involved in all human activities and development—the economic and domestic arts, in science and philosophy, in religion, in poetry, in music, in art.

The advanced men and women of all past time, the leaders, the discoverers, the people who have set milestones along the way of human progress—in short, the men of genius—were all intuitional; men whose subconscious minds were in subtle communication with nature, with its truth, its beauty, its harmony; who were attentive to the suggestions which came to them, they knew not whence—like Schiller, who, when he wrote, wondered whence his thoughts came, for they flowed

through him independent of the action of his own mind. In the early ages all this was looked upon as inspiration coming from some divine external source; now we are beginning to recognise it as coming from within, from that underlying consciousness, still perhaps divine, which, according as it is in harmony with Nature and her divine principles, is a sharer in her wisdom, her truth, and her beauty.

Such are some of the characteristics and functions of the subconscious mind, and hypnotism is the means by which it has experimentally been made known to us; it has proved to be the key which unlocks its secret chamber and makes accessible its treasures, when treasures exist, or makes it amenable to wise and healthful suggestion when we desire its aid.

With some distinct thought in mind regarding the relation between hypnotism and the subconscious mind, the work of the hypnotiser will be simplified and its efficiency greatly increased.

CHAPTER III.

CASES IN GENERAL PRACTICE TREATED BY HYPNOTISM AND SUGGESTION.

IN entering upon the more definite and practical study of hypnotism it is proper to present some cases as they actually occur in general practice, illustrating the diversified character of the ailments in which hypnotic suggestion is appropriate and effective.

In presenting these cases, treated by methods so unlike those advocated in systematic works upon therapeutics, it is by no means proposed to substitute hypnotism for other well-accredited means of prophylaxis and cure—medical or surgical—but only to add another curative agent, one which has proved itself well worthy of consideration and which can no longer be looked upon as mysterious or unscientific.

In all investigations claiming to be scientific,

it is just and necessary to see to it that the facts upon which conclusions are based are solid; hypnotism fully meets this necessity; something which we agree to call hypnotism exists and produces effects, and these effects, perfectly authenticated as they are, constitute the facts upon which it claims consideration and scientific standing. It is comparatively new as a subject of honest investigation, and questions still remain concerning its nature and uses—as is also true of every new agent. It may not be possible to answer all these questions now, nor is that my purpose; years may elapse before that desirable end can be reached; but it is only by carefully considering the facts as they are observed and reported that an approximation to a solution of these problems may be made.

To work effectively, the problems must be clearly in mind, and the relation of the facts made evident. For example, concerning the nature of hypnotism, these questions are not yet settled beyond controversy:

- (1) Is any special influence or effluence pass-

ing from the operator to the subject concerned in *any* of the phenomena of hypnotism?

(2) Is the mind or will of the operator an element to be reckoned with?

(3) Is the whole matter subjective, pertaining to the patient alone?

Of course, I am aware that by many acknowledged representatives of science the first of these questions is thrown out of court. The second is scarcely in better condition; while the third is received and put forward as the explanation of what is accepted as hypnotism.

Braid and Carpenter, Bernheim and Heidenhain are names to be considered and respected; and they answer the first and second of these questions emphatically in the negative; while Elliotson, Esdaile, Gurney, Richet, and a host of good observers have witnessed phenomena which led them to answer the same questions in the affirmative.

So it seems the part of wisdom to keep the court open and see if new evidence appears.

Then again, regarding the uses of hypnotism,

conclusions are widely different—some considering it not only of very little if any use, but in general absolutely harmful; while others find it not only harmless, but of very marked and far-reaching value. It is evident that some of these conclusions are erroneous, and must have been drawn from a small field of observation—probably only personal—disregarding for the most part the observations of others, a course which certainly is not always wise; for it must be remembered that the phenomena connected with hypnotism are singularly varied in character; one observer may have witnessed but few of these, or one operator might succeed admirably in the use of hypnotism as a therapeutic agent and not be able to exhibit tricky and unusual phenomena; and any student who has not carefully observed many varieties of phenomena, and with many different subjects, is ill-qualified to decide offhand that an alleged phenomenon is not a fact or is not possible. Science is perfectly right to be discriminating in regard to the reported facts and phenomena which are new and unusual; but

it may not be wise to reject facts altogether, simply because they do not fall within certain prescribed lines usually known as the laws of Nature, for these laws are variable according to our knowledge of Nature. They are simply the formulæ by which the behaviour of Nature is expressed, *so far as we know that behaviour at the present time*, and no further. Yesterday we declared that light could not pass through an inch-thick wooden plank; to-day the interior of a box constructed of such material is illuminated and a coin inclosed in it is photographed.

This is only a modern instance, and is perhaps of minor import; but it is one of a series of surprises from Copernicus to the magician of Menlo Park, which, after a year or a generation, as the case might be, have forced men to revise their formulas of Nature's action in the physical world.

Within the last quarter of a century the attention of all classes of persons has more than ever before been directed to unusual psychic phenomena; and different classes of observers view

them from different standpoints and in different lights. One class at once refers the unexplained and mysterious to the supernatural; another class, having scientific tastes and tendencies, at once sets about finding a way of referring them to natural causes, of seeing in them only links in one unbroken chain of antecedents and consequences; but even here, in a field of which we actually know so little, we attempt to bind Nature with laws of our own making, and perhaps reject valuable facts, or hesitate to receive them, because they seem to contradict or contravene some conventional formula which is taken for Nature's ultimatum regarding psychic action.

It is not the acceptance of any particular psychic phenomenon, nor any particular phase of psychic investigation, that I would favourably bespeak, but simply a judicial attitude, an open mind, and wide view of a field of investigation which will be found both of interest and importance.

The cases treated by hypnotism and suggestion to which I would call attention may be classed as follows:

- (1) Those of a purely psychical character.
- (2) Cases illustrating the effect of suggestion on physiological processes.
- (3) The treatment of physical ailments.
- (4) The treatment of the alcohol and drug habit.
- (5) Educational uses of hypnotism.

First, cases of a purely psychical character.

CASE I.—Mrs. C., forty-one years of age, married. Disease: Melancholia, with dominant idea of absolute general inability. She cannot walk a block without entire failure of strength; cannot read ten lines without feeling that the brain is giving out. For the same reason she cannot visit, attend church, nor go to any place of amusement. Sleep is disturbed and unrefreshing. She is generally indifferent, helpless, and despondent. She has already been an inmate of a sanitarium. She came here from a large Western town to consult an eminent specialist in nervous diseases; no organic disease was discovered, and she was kindly referred to me. She came under my care October 10th, 1896. I was

able to secure a quiet subjective condition between sleeping and waking, but without loss of consciousness. She heard the suggestions in an imperfect, indifferent way, as if at a great distance. Suggestions were as follows: You have no organic disease; there is no reason why you should not be a perfectly well woman. You will *become* perfectly well.

First of all, your appetite and digestion will improve; your sleep will be undisturbed, quiet, and refreshing. All this cloud of discouragement and despondency which is hanging over you will be lifted from your mind and will disappear; you will see things in a new light—bright and cheerful—and you will be greatly encouraged.

These suggestions were repeated quietly, but firmly and confidently, four or five times, with intervals of silence; the whole treatment occupying about half an hour. She was directed to return in two days. The report of her attendant on her return was that there was an entire change in the condition of her mind. She slept well, was cheer-

ful, interested, and hopeful. The same suggestions were given, with the addition that she would be able to walk without fatigue and begin to read with ease and enjoyment.

Between October 10th and October 30th she received six treatments, each report showing marked improvement in her condition, both physical and mental; so that on the latter date she reported herself, and was reported by her attendant—a sister who was accustomed to see her in health—as entirely well. I directed that she should go about and enjoy herself, remain away from me two weeks, and then return. She did so, and on November 14th reported that she was perfectly well; and she remarked, “No one knows how wretched I was five weeks ago, and so no one but myself can appreciate how great is the change.”

Two days later she started for her home in the West, where she took her proper place in her family. I have heard several times since that there has been no relapse and that she remains well.

A form of what is usually a purely psychic disturbance is that which relates to the different overwhelming fears or *phobias*—the misnamed hydrophobia excepted.

One of the most common and at the same time most distressing of these is the excessive and uncontrollable fear of thunder and lightning, which may be properly named bronte-phobia. I have observed several instances of the excellent effect of suggestion in removing this condition. I will relate a single one:

CASE II.—The daughter of a medical friend with whom I was spending some time in the summer was about eighteen years of age and in perfect health. She was greatly afflicted, however, by this unconquerable fear of thunder and lightning—so much so as at times to deprive her of all presence of mind or power of action; and the nervous shock was quite serious in its effects.

On the approach of a thunderstorm she immediately shut herself up in the closest and darkest available place, and remained there until the disturbing influence had passed by. She was an ex-

cellent hypnotic subject, and being put in the deep sleep, I suggested that thunder and lightning were usually perfectly harmless; that she had nothing to fear from them, and that now, hereafter, all her dread and terror of them would entirely disappear. She would have no dread, no terror, and no nervous shock, but her mind would be calm and composed, and she would have perfect self-control.

This was repeated with positive assurance several times, and then she was awakened.

The test of the treatment soon came in the form of a terrific country thunderstorm—trying even to the strongest nerves. This young lady, instead of seeking her accustomed seclusion, seemed perfectly fearless, and busied herself with soothing and encouraging the younger children and servants. She was entirely composed and acted with perfect self-control.

Under this same heading of psychic disturbances might be mentioned cases of lifelong and very troublesome somnambulism, and also of night terror in young children, which have been

permanently dismissed by a single treatment by suggestion.

The second class of cases to which I would call your attention illustrates the effect of hypnotism and suggestion upon *physiological processes*. By this such processes are meant as digestion, assimilation, absorption, the circulation of the blood, the menstrual function, and lactation. I will refer to a case where the function of the lower bowel was influenced by suggestion.

CASE III.—Miss A. was a bright, intelligent German girl, twenty-six years of age, free from any hysterical or nervous symptoms. She was the subject of obstinate constipation; her movements seldom occurred without medicine, and she often went for four or five days without relief. She was easily hypnotised, and one evening, while in the hypnotic condition, she was given a teaspoonful of pure water with the suggestion that it was a bitter dose, but very powerful, and would give a very free movement from the bowels at seven o'clock the following morning. She took the water with many grimaces at its bitter taste, and

the suggestion was realised with great promptness and energy at exactly seven o'clock in the morning. I could give equally striking examples of the prompt effect of suggestion upon the menstrual function, and upon lactation. I will give an instance of its effect upon the vasomotor system.

CASE IV.—Miss R., forty-two years of age, though in appearance not over thirty, has a ruddy complexion, a bright, intelligent face, and is a teacher by occupation.

She was afflicted with inordinate and excessive blushing. It occurred mostly in company, and especially when addressed by men; then the excessive flush came to her face so as to attract the attention of every one near her. But the most distressing symptom was the mental confusion which accompanied it. The brain seemed to be overwhelmed at the same time; she became dazed, her presence of mind entirely forsook her, she could command neither thought nor word, and was utterly unable to reply. This, of course, often made her appear ridiculous and caused her intense mortification.

She came to me March 30th, 1898. A fairly subjective and suggestible condition was secured, with even light sleep. I suggested: You will lose your excessive self-consciousness in the presence of men; you will be calm and confident when addressed by them. The nervous system, and especially the vasomotor system, will act normally; the flow of blood to the capillaries of the face will be restrained, become normal, and the excessive blushing will cease.

According to appointment, she returned two days later. She was greatly impressed with the effect of her treatment; the blushing and confusion were decidedly diminished; the improvement was so marked that there was no mistaking it.

I now learned the following facts: She had two sisters, both of whom have the same trouble and manifested under similar circumstances; also a niece, the daughter of her brother, a girl ten years of age. She herself also had the trouble when a little girl, and even then it was in the presence of boys, as later it was in the presence of men. It

was entirely without any sexual ideas or emotion. She spoke with perfect frankness; said that she always had been a man-hater, avoiding and even insulting both men and boys. As she expressed it, she never had any womanly feeling toward men until she was twenty-seven years of age, when there was a decided change in that respect. Since then she had seemed to be attractive to men, had many admirers, and a love affair which had an unhappy ending; but through all these experiences the blushing and confusion remained the same.

I suggested as follows: The old thought of mental confusion, associated with your blushing, even from childhood, will now be removed and dismissed from your mind. It will no longer affect your thought or life. You will be able to converse with men without embarrassment or constraint. Other suggestions made were similar to those at her former treatment.

A third treatment was given April 7, at which time she reported *very marked* improvement, both as regards blushing and the power of self-control.

So great was the improvement as to be a surprise both to herself and her friends.

As she was obliged to leave the city, I instructed her in regard to auto-suggestion while going to sleep at night, and furnished her a formula similar to that I had used. Later I received a letter from her from a distant city, expressing great satisfaction at her improved condition. She had also been able to use auto-suggestion successfully, and felt that, if there was any return of the trouble, she had the remedy in her own hands.

CASE V.—Its influence upon lactation. Mrs. H. was a young mother, a primipara. Her infant was two weeks old, and notwithstanding care had been intelligently given to secure a proper supply of milk, scarcely a drop appeared, and the child had to depend entirely upon artificial feeding. The mother was anxious to nurse her baby, and I proposed hypnotism. She proved a fairly good subject and went easily into a condition of light sleep, in which I suggested that the organs for supplying milk were perfect and only needed stimulating to proper activity; that at

1 P. M., it being then 11 A. M., she would take her bowl of hot gruel; at 2 o'clock she would feel the milk coming freely into her breasts and there would be an abundance for the baby. The suggestion was exactly fulfilled in every particular, and at 2 P. M. the babe had a full and satisfying meal from the mother's breasts, and artificial feeding was discontinued.

In this connection I will refer to an incident which occurred thirteen years ago. It was in relation to a case of traumatic neuritis of thirty-five years' duration, which terminated fatally by exhaustion when the patient was only thirty-eight years of age. Every known remedy was made use of, including repeated section of the nerves involved, as advised by the most eminent neurologists and surgeons, both here and in Europe.

For the last seven years of her life the patient was under the care of Dr. Mary Putnam Jacobi, with the exception of three months and a half immediately preceding her death, when Dr. Jacobi was away.

The case was fully reported in the *American*

Journal of the Medical Sciences for July, 1885.

I will designate it as

CASE VI.—This patient, Miss T., came under my care June 9, 1885. The affected right hand and arm were of a dark-purplish colour, cold, disagreeable to the touch, and entirely useless. The muscles were atrophied and the fingers contracted. They had been in this condition for years. About three weeks before her death I was one day speaking to her about hypnotism, and suggested a trial as a relief, temporary at least, to some of her sufferings. She assented, and by monotonous passes from head to feet, as she was lying in bed, she was put into the condition of light sleep, with easily induced rigidity of a finger or the hand. After ten or fifteen minutes of sleep I noticed that the affected hand had become normal in colour. I took hold of it and laid it, palm down, upon the counterpane. The fingers were easily straightened out, and they retained their extended position. I placed the hand in a comfortable position and made a few passes from the shoulder to the tips of the fingers.

No suggestions of any kind were made. The period of suggestion had not then arrived. Bernheim's book did not appear even in France until the following year, and in English not till three years later.

I allowed my patient to sleep quietly for an hour, and then awoke her. Her hand still remained extended upon the counterpane—a really beautiful object, most delicately white, but still lifelike, a wonderful contrast to the dead thing it seemed before she went to sleep.

Presently I called her attention to her hand, which she gazed at with the greatest astonishment and pleasure.

She awoke with a general feeling of well-being and comfort, quite unusual to her, and it continued several hours; but at length the old conditions gradually returned, and with them the purple colour and ungraceful contraction of the hand.

The treatment was repeated on two other occasions with the same result. After the second treatment, looking at her hand with a pleased and

humourous expression, she exclaimed: "Well! well! When I go to my next ball I shall surely want you to come and beautify my hand." This incident was not mentioned in the printed report, but it seems to me a fair example of the effect of hypnotism *alone* upon physiological processes.

As an illustration of my third division, the effect of hypnotism and suggestion upon *pathological conditions*, I will present the following:

CASE VII.—Mrs. A., aged twenty-eight years, married; confined with her third child October 23, 1897. Two weeks previous to her confinement the two children which she then had were down with measles. She lived in an apartment, front and back rooms with two bedrooms between. Seclusion and disinfection were attended to as well as possible under the circumstances. Confinement was normal, and everything went fairly well until the fifth day, when I found her with a temperature of $103\frac{1}{2}^{\circ}$ F., excessive headache, flushed face, mental confusion, no sleep for twenty-four hours past; pulse 116, hard and irregular. There was great pain in the back and

limbs, and the whole was accompanied by an overwhelming feeling of apprehension.

She had never been hypnotised, and I had never spoken to her of hypnotism, nor did I now, but her condition was so pitiable that, as I stood by her bed, I placed my hand soothingly upon her forehead, then made light passes over it with gentle touches; in four or five minutes her eyelids quivered and closed, and presently she was asleep. Passes made over an outstretched finger made it rigid. Undoubtedly she was in the deep hypnotic sleep. I then made passes away from her head and down her body, from head to feet, for ten minutes, then allowed her to sleep fifteen minutes; suggested that her headache and all her pains would at once disappear, her mind become clear, and that she would have abundant sleep; I then suggested that she would awake feeling greatly refreshed when I counted five. She awoke promptly as suggested, and was perfectly free from pain; her temperature had fallen a degree and a half, and all her confusion and apprehension had disappeared. She slept most of the

afternoon and night. Her condition was at once greatly improved and she made a slow, but excellent recovery.

CASE VIII.—A patient came to me with a deep cut three inches in extent along the palmar aspect of the left thumb and hand. It had been neglected for several days, and was now covered with a gray unhealthy slough and was so painful that any attempt to dress or even touch it elicited violent resistance, and almost hysterical shrieks. She was an excellent hypnotic subject, and I immediately put her into the hypnotic sleep. I suggested that the wound would no longer be painful—that the dressing would give no discomfort and that the healing would be rapid and painless. Five minutes later I woke her and at once proceeded to cleanse and dress the wound, while she looked on with perfect composure and quite without suffering. As suggested, the wound healed rapidly and without pain.

I will give a single example of the treatment of the alcohol and drug habit by hypnotism.

CASE IX.—C. L., actor, forty-two years old, was brought to me April 30th, 1898, for treatment for both the alcohol and morphine habit. He had recently been taking his quart or more of whiskey and ten to fifteen grains of morphine daily. Within the past few days he had left off about half of each drug, and was in very bad condition, though still able to be about. He could take no breakfast, and very little food of any kind; suffered severe pains in his legs and back; was bathed in cold perspiration, was weak and depressed, hardly hoping to be cured.

Hypnotised, and found him an excellent subject. Suggested a very little decrease in his drugs, but assured him of final success; also that his pains would be greatly relieved, that he would sleep at night straight on until seven o'clock in the morning, that he would awake refreshed and eat a good breakfast, would feel stronger, and come to me for treatment the following day. These suggestions were almost exactly fulfilled. He had slept, taken food, and retained it perfectly.

I then suggested that he should reduce his

whiskey to four fair drinks a day, and his morphine to three grains; and I directed carefully how each should be taken; other suggestions similar to those the day before. These suggestions were also carried out almost to the letter, without his knowing what they were. Asking him why he did it, he said he did not know, only he felt that he *could*, and that it was *best*.

During the next four days the whiskey was diminished and dropped entirely.

I then commenced reducing the morphine entirely by suggestion, still allowing him to use the syringe himself, reporting to me every second day. When reduced to one grain a day, I gave him the morphine that he was to use each day in solution, assuring him that he would soon be safely free from his bondage without the least suffering.

At the end of six days he had for *three days* been taking only pure water made slightly bitter with strychnine. He had a great dread of the sudden removal of the morphine, and when informed that he was now entirely free from his

relentless enemy, and had not even had a particle of morphine in his possession for three days, he nearly fainted with surprise and delight.

The whole treatment lasted six weeks.

During the last half of the time, in addition to suggestion regarding his disease, I was also suggesting ambition and higher ideals regarding his profession and his own position in it; that he was capable of better things, and would rise to the attainment of them. To-day he is playing here in this city in a first-rate company, and in a much higher grade of dramatic work than that in which he had formerly been engaged.

Regarding my fifth division—the educational uses of hypnotism—I would say that its importance is only now beginning to be appreciated. For the sake of indicating its use I will present a single example here, reserving a more full consideration of the subject to a later chapter.

CASE X.—M. V., a boy nine years of age. Father a criminal with a State-prison record. Mother an upright, mild, intelligent woman. The boy has a bad face when in repose, but better

when animated or smiling. His head was markedly unsymmetrical in infancy and early childhood. Left ear deformed. Sense of right and wrong decidedly dull; intellect good. He was disobedient, rough, uncouth; coarse in speech, violent in temper, and regardless of consequences when angry; cruel to playmates, pulling their hair, pinching and striking them. His mother and grandmother, with whom he lived, could do nothing with him, nor could any one else; and seeing these characteristics, his mother became most anxious concerning his future. I attempted to hypnotise him at my office more than a year ago, but he was violent and noisy in his resistance, and it was impossible to secure his attention. For a whole year afterward he would not come into my house, but always ran away as soon as he was brought to the door. At last, three months ago, things became so bad, he was so perfectly unmanageable, and his temper so outrageous, that his mother begged me to come to the house and see if I could do anything with him.

Having secured *carte blanche* for whatever

course I chose to pursue with him, I went. He was in the back room, his grandmother urging him forward toward the front, he kicking and resisting. Without speaking, I went directly to him, seized him firmly by one wrist, and brought him topsy-turvy through two intervening rooms, gave him a thorough shaking, and sat him down violently in a chair.

He whimpered a little and made a gruff remark. I simply told him I had not intended to hurt him, but, as he had never obeyed anybody, I had come to the house for the express purpose of making him obey me, and I should most certainly do it. After a few moments I said quietly, "Now, go and lie down on the bed in the next room." He started, walking toward the bed, but when near it he set off on a full run past it and into the back room. I brought him back in no gentle manner, and again ordered him to lie down on the bed. He went toward it as if to obey, but suddenly sprang under it, and clung to the slats underneath with hands and feet and hung there like a monkey. I turned up the mattress, dislodged him

by main force, pulled him out, gave him a lively spanking, and surprised him by tossing him vigorously upon the bed, with the command to lie there quietly until I gave him permission to move. He obeyed. Presently I ordered him to go into the front room and sit down again in the chair he had before occupied. Again he quietly obeyed. I said: "All right; now you understand you will obey me. I don't want to hurt you. I want to be a good friend to you, only you must obey me,"

I then in a pleasant way gave him a short lesson, picturing to him very plainly the course of a boy such as he was, and where it would be likely to end; and also showing what he might be if he would change his course. I told him I should be at the house again in a day or two and I should expect him to meet me pleasantly, shake hands with me, and do whatever I directed him.

The next day there came a telephone message begging me to come up, M. was outrageous again. I went. He was backward in greeting me, but at length came and shook hands. I afterward learned that there had not been the slightest im-

provement in his behaviour, and the cause of his mother's sending for me was his outrageous conduct at the table, when, in a fit of anger, he had thrown a plate at his grandmother. I talked to him pleasantly a moment, and then said very quietly, "Now go and lie down on the bed." He did so at once. I sat down beside him, and taking his two thumbs firmly in my hands I said: "Now, M., I want you to look steadily at that little stud in my shirt-front; keep your eyes very steadily fixed upon it." He did so, and I never secured better or more concentrated attention from any patient.

In five or six minutes his eyelids quivered and soon drooped. I closed them, suggesting sleep; and directly he was in the sound hypnotic sleep. I then presented the two pictures again, the bad course and the good course, and suggested that they would always be present, distinct in his mind, that he would dislike the *wrong* course and desire to avoid it, and choose the *good* one. I suggested definitely that he would be kind and considerate of his mother, and obey her as well as me.

I repeated these suggestions very positively, let him sleep ten minutes, and repeated them again, and then woke him by counting.

The effect of this treatment was very marked: his whole manner at home was changed, and he became comparatively docile and manageable.

He came to my office for his next treatment, which was perfectly successful. I have given him in all six treatments, and the improvement has been maintained and increased. He is not yet by any means perfect, but his general behaviour is changed, and I am suggesting such definite improvements in his conduct, and impressing such pictures upon his mind, as I think will help to develop his better nature and qualities. He is a lover of flowers, and on two occasions has brought some of his own choosing to me. He has lost none of his boyishness; he is full of life; is mischievous, playing tricks even upon his mother; but he is affectionate and generally obedient, though the strap is occasionally exhibited as a reminder. His will is not broken, but he has self-control, and he is far more considerate of

others than formerly. In short, he is a fair example of one of the educational uses of hypnotism and suggestion.

In this case it was necessary to secure obedience before I could secure attention; and attention is necessary to obtain the proper subjective condition.

I will add that this boy has now been under my observation for nearly two years, with occasional treatments by hypnotism and suggestion—sometimes once a week and sometimes only once a month—and the improvement in his appearance, habits, character, and moral perception is most marked and gratifying.

Such are a few facts coming under my own observation which attest the claim of hypnotism and suggestion to favourable consideration.

CHAPTER IV.

EDUCATIONAL USES OF HYPNOTISM.

IN the domain of hypnotism two broad fields of investigation are open and are assiduously cultivated; one is the field of therapeutics—the amelioration and cure of diseased conditions; the other is the field of psychology—the relation which hypnotism bears to mental action and the clues which it gives to strange and important phenomena which have long been misunderstood or else altogether ignored. In both of these fields much good work has already been done, while much still remains to be accomplished. But a third field is beginning to be opened up—still broader, and one which may yet prove of greater interest and utility than either of the others; it is the educational field—the influence which may be exerted by hypnotism upon the development and improvement of mind. How far it may be applicable to

the development of the normal intellect it is not necessary now to inquire—the needs in that direction are not imperative; but when one views the number of children brought into the world with imperfect mental organisations and vicious tendencies, and sees how little impression in general is made upon them by the ordinary and even the special processes of education, it is of interest to inquire if there are no other methods by which these deficiencies may in a measure be remedied and the vicious tendencies eradicated.

Enough is already known of hypnotism generally to warrant us in looking with confidence in that direction for efficient and practical help; and experiment has shown that our expectations are not likely to be disappointed. What are the facts and methods now ready for inspection?

Both of the important fields with which we are already acquainted, the therapeutic and psychic, present obvious analogies to the comparatively new one now under consideration. When hypnotism, under the name of animal magnetism, was brought to light a hundred years ago, the main

feature presented was its curative influence upon disease; and, while its curious psychological phenomena were studiously noted, the main object of those who so energetically, and in the face of ignorant and discourteous opposition, pursued its study during the first half-century of its use was to find the best methods of making it efficient as a therapeutic agent. All these early experimenters produced the hypnotic condition by means of passes and manipulations, and had no doubt but that some influence or virtue passed from the operator to the subject, by which he was put to sleep and by which also curative effects were produced.

Half a century later, midway in the history of the subject, Braid began to produce hypnotic effects by other means than those used by the early mesmerists, and to throw doubt upon the theory of a magnetic influence; and, while he introduced a new name, new procedures, and, to a greater extent, the psychic element, he did not increase the practical curative effects which had hitherto been the main object of those who devoted them-

selves to the study and practice of the new art. Under the influence of Liébeault, Charcot, and Bernheim, the psychic element was still further recognised and emphasised, and suggestion was made the prominent feature in treatment; but it was still the therapeutic value of hypnotism which constituted the leading element and motive in its study, and it was in hospitals and the private practice of physicians that it was chiefly studied and made use of. So, from its first appearance to the present time, its therapeutic value has been recognised, and has constituted one of its leading features. Only second to this have been the psychic phenomena which have accompanied the hypnotic condition, and which have come to excite more and more interest and to assume greater and greater importance.

Of these psychic phenomena, that which most nearly concerns our present purpose is the increased power of suggestion, as shown by the facility with which the hypnotised subject may be influenced, and the wonderful effect,—physical, mental, and moral,—which suggestion, properly

applied in the hypnotic condition, is able to produce.

Some of these effects have already ~~been de-~~scribed and examples given. Such physical effects as the following are possible: The rate of the pulse may be increased or diminished; contraction or relaxation of certain muscles may be produced; a blister may be raised, or bleeding points upon the hands or feet may be made to appear, either by suggestion alone while in the hypnotic condition, or by suggestion accompanied by a touch.

If such physical effects are possible, it may easily be believed that mental and moral effects may also be induced—and such we know to be the fact.

Here, then, we come directly upon the boundaries of our present subject, namely, the educational element in hypnotism; for, if mental and moral effects in the direction of improvement can be produced and made permanent, we have taken a long step in a true educational process.

To what extent has this been actually accomplished?

A very marked and, it must also be said, most unusual case is reported in the *Annales Medico-Psychologiques*, and has been verified and summarised by Mr. F. W. H. Myers, Secretary of the Society for Psychical Research.

Still further condensed, it is as follows: In the summer of 1884 there was at the Saltpêtrière a young woman of a deplorable type—a criminal lunatic, filthy in habits and violent in demeanour, and with a life-long history of impurity and theft. M. Auguste Voisin, one of the physicians of the hospital staff, undertook to hypnotise her at a time when she could be kept quiet only by the strait-jacket and the continuous application of cold to her head. She would not look at the operator, but raved and spat at him. M. Voisin, however, kept his face close to hers and followed her eyes wherever she moved them. In ten minutes she was asleep, and in five minutes more she passed into the sleep-waking or somnambulic state and began to talk incoherently. This treatment being

repeated on many successive days, she gradually became sane when in the hypnotic condition, though she still raved when awake.

At length she came to obey in her waking hours commands impressed upon her in her trance—trivial matters, such as to sweep her room—then suggestions involving marked changes in her behaviour; finally, in the hypnotic state, she voluntarily expressed regret for her past life, and of her own accord made good resolutions for the future, which she carried out when awake; and the improvement in her conduct and character was permanent. Two years later M. Voisin wrote that she was a nurse in a Paris hospital and that her conduct was irreproachable.

This is an unusual, but by no means a unique case. M. Voisin has reported others equally striking; and M. Dufour, medical director of another asylum, has also found hypnotism “able to render important service in the treatment of mental disease,” and has adopted it as a regular and important factor in its cure.

I mention these cases not as being the most

practical in character, but as showing the power for good of hypnotic treatment in some cases of a most unpromising class. The class to which I would especially call attention is the one embracing mental deficiencies, evil habits, and vicious tendencies, exhibited especially in childhood and youth. Under the head of mental deficiencies may be mentioned dulness of perception, imperfect power of attention, deficient memory, and general inaptitude for acquiring knowledge; under evil habits may be mentioned personal uncleanness, biting the nails, idleness, cowardice, the tobacco, opium, or alcohol habit; and under vicious tendencies, lying, unconscious misrepresentation, kleptomania, needless cruelty, and moral perversity.

At the Second International Congress of Experimental Psychology, held in London in 1892, a paper was read by Dr. Bérillon, editor of the *Revue de l'Hypnotisme*, entitled "The Application of Hypnotic Suggestion to Education." Under his observation hypnotism and suggestion had been successfully utilised in the treatment of

more than 250 children with reference to the following diseases and tendencies : nervous insomnia, night terror, somnambulism, kleptomania, stammering, inveterate idleness, uncleanness, cowardice, biting the nails, and moral perversity. He stated further that facts relative to the successful treatment of these diseases by suggestion had been verified by a great number of observers and authors, and that such facts constituted the practical side of psychology. Suggestion made it possible to submit the development of the various intellectual faculties of the child to a careful analysis, and thus to facilitate the process of education.

Knowing well the benign as well as powerful influence of hypnotism and suggestion, especially upon children, such reports at once stimulated the present writer to active work in the same field. It was found to be a most effective and useful work, and the success attained was fully equal to that obtained in other abnormal conditions in which hypnotism had been use. It was surprising, as well as gratifying, to note the rapid im-

provement, both intellectual and moral, which was the direct result of the treatment.*

A most important fact, and one which renders the use of suggestion of much wider application than has usually been thought possible, was also fully demonstrated, namely, that in order to accomplish the proposed object it is not necessary that the deep hypnotic sleep should be produced. Many persons consulting a physician for hypnotic treatment suppose it necessary that they should go into the deep trance and pass through all the wonderful stages and experiences which occasionally accompany this condition; associated with this supposition is also the idea that some miraculous change or therapeutic effect is to be suddenly achieved; and, while it is true that such sudden and seemingly miraculous effects are sometimes produced, yet in the aggregate ten times more good is accomplished by the slower process of repeated suggestion upon cases in

* (1) "Educational Uses of Hypnotism," *North American Review*, October, 1896.

(2) "Educational Uses of Hypnotism"—A Reply to Criticisms, *Pediatrics*, February, 1897.

which the hypnotic condition is only partially secured, and in which neither absolute unconsciousness nor absolute anæsthesia accompanies the processes employed; and this is the use of hypnotic suggestion to which I would especially apply the term *educational*.

In order to make this newer use of hypnotism apparent and reasonable to those to whom the subject is new, the nature and function of the subconscious mind must be taken into account—its susceptibility to suggestion and its ability to impress upon the conscious mind the suggestions which it receives. This is illustrated in post-hypnotic suggestion generally. As we have seen, in the hypnotic sleep the ordinary consciousness is in abeyance—submerged—its ordinary perceptions are dull or obliterated, while the subconscious mind is dominant and is the perceiving and acting personality. Suggestions then given are received by the subconscious mind and by it are impressed upon the conscious mind or primary self in such a manner that, on again resuming control, it carries out the suggestion so received,

either at once or at some later suggested period—even days or weeks afterwards.

Dr. Bramwell of London has made some curious experiments illustrating this action of the subconscious mind, and at the same time its strangely accurate appreciation of time; for example, he suggested to his hypnotised subject that after a lapse—say of 4327 minutes—whatever she might be doing she would immediately note the time and record it. If asleep, she would wake and do the same thing. He recorded the exact time the suggestion was given, having no idea of the day or hour when the expiration of the number of minutes mentioned would occur. The patient was simply requested to keep pencil and paper, and the means of ascertaining the time always at hand. The time marked by the patient would always denote the number of minutes designated, either exactly or with a variation of one or two minutes. The experiment was made many times, under a variety of circumstances and with different observers, who also assigned the number of minutes that were to elapse. Post-

hypnotic suggestions are among the simplest and most successful of hypnotic experiments, and they show the facility with which the subconscious mind receives suggestions and impresses them upon the ordinary conscious self.

Suppose the physician has a patient in the deep hypnotic sleep; apparently he hears nothing, perhaps feels nothing. The physician quietly, but very positively, says to him: "When you awake you will take the book which lies on the corner of my desk, open it at the forty-third page, and read aloud four lines at the top of the page." He is then awakened. He remembers nothing of what has been said to him, but his subliminal self, which has been made accessible by hypnotism, has heard and influences him to carry out the suggestions. He goes to the desk and takes up the designated book, finds the forty-third page and reads the four lines at the top; he has no thought but that he is doing it all of his own accord; and so he is—he is obeying the impulse of his own subliminal self. This is what might be called the mechanism of suggestion. Let it be applied for

effecting a radical change in habit, or for purposes of mental or moral improvement.

Suppose the patient to be a boy with the cigarette habit, and the physician had suggested as follows: "When you awake you will no longer desire to smoke. On the contrary, the very thought of it will be disagreeable to you, and you will avoid it altogether." He awakes, he knows nothing of what has transpired, but he finds he has no longer the desire to smoke, and consequently he ceases the practice.

Or this may have been the suggestion: "You know your parents are greatly troubled and anxious about your smoking; you are too young; it will be harmful to you. When you awake this idea will be constantly before you, and it will so influence your action that, in compliance with the wishes of your parents, and because you will be convinced of its harmful effects, you will at once leave off the habit." And so he does.

But perhaps only one in ten of those applying for treatment is a good hypnotic subject and can be influenced in this comparatively easy manner.

What of the other nine—can they have no assistance? On the contrary, nearly every one of them can be brought into the hypnotic condition to a greater or less degree—usually into a condition of reverie or light sleep, in which the ordinary self is passive and the subliminal self may be more or less perfectly reached and influenced. These are the more difficult cases—less striking and less satisfactory to both patient and physician; nevertheless, they are cases in which perseverance can accomplish a great deal, and is almost sure of achieving success.

Putting the patient into the best hypnotic condition possible, the suggestions are firmly and earnestly made and repeated; he is then aroused; he has been quieted and peculiarly rested; perhaps he thinks he has heard what has been said to him, but very likely he is unable to repeat it. The treatment is repeated at short intervals for a few days or weeks, and in a majority of cases the desired result is secured. It is in this manner, by frequent repetition, that the educational effect of hypnotic suggestion is obtained, whether in the

deep sleep or light hypnotic condition. An imperfect memory to be stimulated, a kleptomaniac to be restrained, or a case of habitual lying to be influenced, and a mental force and moral sentiment induced—these are matters requiring tact, labour, and patience; but much can be accomplished. An intellectual perception and a moral sentiment are at length established where precept and punishment under ordinary conditions had proved of no avail.

Numerous examples could be cited, not only of these moral deformities and deficiencies remedied, but also in the line of ordinary education, where there was absolute inability to concentrate the mind upon the given task, or where every idea regarding it vanished, leaving the mind a blank the moment the pupil stood up in the classroom, or where memory entirely failed to retain the acquired lesson; or still again, where even in adults the ability to spell correctly or use grammatical language was wanting; and where a few hypnotic treatments by suggestion have given the power to concentrate the mind upon study—to retain and

express clearly what was learned—and where, by the same means, a good degree of facility in spelling and the correct use of language has been acquired.

I will present a few cases coming under my own observation and illustrating some of the various deficiencies and evil tendencies where, as educational agents, hypnotism and suggestion have been found useful.

CASE I.—A girl fifteen years of age, a pupil in one of the grammar schools of New York, was intelligent in many ways; a good reader of such books as interested her—history, biography, and the better class of novels—but for the routine of school studies she had no aptitude; and she was constantly being left back in her classes. She could not concentrate her mind upon details which did not specially interest her. If she succeeded in learning a lesson she could not remember it, and if she remembered it until she arrived at the classroom, when she arose to recite it was instantly gone; her mind became a perfect blank—she had not a word to say and was obliged to sit down in

disgrace. She could write a good composition, but could never stand up and read it before the class. Teachers had been engaged to give her special lessons, so as to enable her to pass a preliminary examination, which would allow her to come up for entrance to the Normal College. After months of effort they reported to the mother that it was utterly useless to go on; it was impossible for her to pass her preliminary examination, and they did not think it right to take her money with any such expectation. She was then brought to me to inquire if anything could be done to help her. I proposed hypnotic suggestion. It was then March 30th—the first examination was in May. I commenced treatment at once. The patient went into a quiet, subjective condition, with closed eyes, but did not lose consciousness. I suggested that she would be able to concentrate her mind on her studies; that her memory would be improved; and that she would lose her excessive self-consciousness and timidity, and in their place she would have full confidence in herself and be able to stand up before the class

and recite. She was kept in the hypnotic condition one-half hour at each treatment, and the same or similar suggestions were quietly, but very positively, made and repeated at intervals during that time. She at once reported improvement in her ability both to study and recite. She had six treatments, and on May 25th she reported that, greatly to the surprise of her teachers, she had passed her preliminary examination with a percentage of 79, which entitled her to come up for the college examination. In June she passed her examination for entrance to the Normal College with a percentage of 88—entered the college and is at present doing well, though the suggestions have not been repeated since May.*

CASE II.—A generally intelligent, but uneducated woman, thirty-five years of age, although a good reader, experienced the greatest difficulty in spelling; she never wrote a letter without being

* This patient went through her course at the Normal College with a percentage of nearly 90, graduated among the first fifty in a class of 450 students, passed an excellent examination for her teacher's certificate, and at once received her appointment. She had but one treatment during her college course.

obliged to consult a dictionary for the spelling of a majority of the words. All her life she had been a sleep-walker of the most troublesome sort—often putting herself in embarrassing and even dangerous situations while perfectly unconscious in sleep. She was an excellent hypnotic subject, and she was entirely cured of her somnambulism by a single treatment by suggestion, and has not left her bed while asleep for nearly two years. One day, now a year ago, she asked me if I could not do something by suggestion for her troublesome inability to spell. I replied that I would make the trial if she desired. Accordingly, I suggested as follows: “You can read; the correct form of every word you wish to write is already in your mind; now when you are in doubt you will not try to *think* how the word is spelled; you will become passive and at once an impression of the correct spelling of the word will come to you, and you will write it without doubting or looking in the dictionary to see if it is right.” The effect was immediate, and after two or three treatments, in order to show the improvement, and express her

gratitude, she wrote me a four-page letter, without consulting the dictionary, and in which were only two or three slight errors in spelling.

Her language was most markedly that of an uneducated person. She constantly omitted her final g's—said “ says I,” and was entirely regardless of singular and plural in the use of nominatives and verbs.

Half a dozen suggestions removed these errors in an astonishing manner, so that her language is now that of a fairly educated woman—not faultless, but good.

Coming to a different class of cases, I will present

CASE III.—A little boy, seven years of age, was a most unhappy coward—afraid of the slightest pain, and a coward and cry-baby among his playmates. He had some slight disease of the scalp which it was necessary to treat, but he would cry and run away the moment I entered the room. After one or two unhappy and only partially successful attempts at treatment I decided to try suggestion. Placing him in a chair opposite me, I

took his face and head firmly between my hands, and putting my face near his, I commanded him to look steadily in my eyes. It was very difficult to secure his attention, but having succeeded, I soothed him with passes and light touches, until his eyelids drooped; he was perfectly quiet, subjective, and sleepy, but not asleep. I then suggested that he would no longer be a crying, whimpering coward, but a strong, brave boy; that he would take his treatment without fear, and that he would stand up sturdily for his rights among his playfellows. This was repeated over and over, gently, but firmly; he all the while remaining passive and sleepy, and apparently taking no notice whatever of my suggestions. The next time I called he was shy, but not troublesome, and with two or three repetitions of the suggestions he came promptly and bravely to his treatment.

I was also informed that the change in his manner among his playmates was equally marked; certainly all cringing and cowardly manner had disappeared, and he seemed self-reliant and happy.

CASE IV.—A little girl, five years of age, was

afflicted with night-terror. She went soundly to sleep when first put to bed, but after two or three hours she awoke screaming and trembling with terror, on account of the hideous black man whom she saw in her dream. The impression of the dream was vivid and persistent, and her screams kept the household aroused and alarmed for hours every night, and this state of things had already continued for months. One day, when she was perfectly bright and happy, I placed her in her high chair in front of me—put my hands gently upon her shoulders, and asked her to look steadily at a trinket easily in her view, and quieted her with passes and soothing touches until her drooping eyelids denoted the subjective condition. I then commenced in a gentle, sing-song manner to suggest that she would go easily to sleep as usual at night, but that she would have no frightful dreams, that she would see the dreadful black man no more, but would sleep quietly on the whole night through. This was repeated over and over in the same gentle manner.

That was a year ago—she has not seen the black

man since, and her sleep and health have been perfect. There was no repetition of the treatment.

Passing to still another class—that of sexual perversity—it would seem unnecessary to add anything to the work which has been done and reported by Krafft-Ebing, Von Schrenk, and other well-known writers. I will, however, briefly refer to one or two cases.

CASE V.—A tall, but pale and flabby boy, sixteen years of age, was, at the request of his father, brought to me by his teacher, on account of the habit of self-abuse, and also the cigarette habit. His memory was impaired; he was backward in his studies; he was dejected, dull, and unmanly. He was under treatment by suggestion once a week, sometimes only once in two weeks, during two and a half months. The habit of sexual abuse was entirely cured in one month; the cigarette habit was reduced to a cigarette once in a week, sometimes only once in two weeks. His memory and interest in his studies were both greatly improved; he passed his examination with a percentage which quite surprised his teachers

and friends. His father afterwards called on me to express his thanks, and he informed me that the boy, in addition to his improvement in his studies, had wonderfully improved in appearance, in brightness, self-respect, and manliness. He was sent to Europe to study and passed from under my observation.

CASE VI.—A young man, twenty-two years of age, came to me for treatment on account of morbid sexual ideas and practices of the homo-sexual type. He was small, thin, pallid, and miserable in appearance; without appetite, digestion, or energy. He could by great effort in a measure control his morbid actions, but his mind was constantly occupied with unclean thoughts and imaginings, always having relation to persons of his own sex. He felt degraded by his infirmity, and earnestly desired to be freed from it. Having secured the proper hypnotic conditions, I suggested, first, improved appetite, more perfect digestion and assimilation of food and the formation of an improved blood, so that he would be properly nourished in general, and especially with

regard to his nervous system; then that all unseemly practices and all vulgar and prurient thoughts in relation to men should be banished from his mind and in their place higher and nobler thoughts should come—and I specified subjects to which his thoughts would be turned. All this was repeated distinctly and positively over and over again, with intervals of perfect silence between the suggestions. He was then awakened; he retained only a very dim recollection of what had passed; he had heard my voice, but only in an indistinct manner, as if far away. I told him to return in a week. He did so promptly, according to appointment; his whole aspect was changed; animation, hope, self-respect, were all apparent. He reported that his appetite and digestion were wonderfully improved, and that he was almost entirely free from his troublesome and disgusting instincts and imaginings. He received his second treatment, and has not since returned.

I could easily extend the list of cases in this as well as other classes. I could speak of the re-

moval of fright and nervousness from singers and actors, thereby securing better artistic results, and of the cure of that exceedingly troublesome and rebellious condition—dominant hallucinatory ideas, generally associated with melancholia.

Uniform success in these latter cases cannot be expected under any treatment. I will give one or two examples cured by suggestion.

CASE VII.—This was a young man, nineteen years of age, whose dominant idea had reference to disease. It was a paralysing fear and expectation of being attacked by every serious ailment of which he heard. The idea haunted him day and night, suddenly overwhelming him with uncontrollable terror and trembling. With this were also associated a deep melancholy, inability to attend to business, and frequent impulses to suicide. He proved to be an excellent hypnotic subject. I suggested the removal of all these depressing and abnormal ideas; that the cloud of hallucinations would be lifted, and that normal and cheerful thoughts, interest in business, and improved health would come. Awakened, he knew nothing

of what had transpired. I simply requested him to return in three days. At the appointed time he came with a smiling face and a confident and manly bearing. His first remark, when I asked him how he felt, was, "All the world is made over new to me." The whole delusion had been swept away, and his mind cleared and made normal in its action. This was nearly a year ago, and there has been no return of the trouble.

The following is a case of stage fright treated by suggestion.

CASE IX.—Miss V. was an excellent pianist and teacher, but her public performances were marred by excessive nervousness and self-consciousness, amounting to an almost paralysing stage fright. While at home or only in the presence of friends her memory was perfect, her conception of the music distinct and truthful, and her technique gave full and brilliant expression to her musical ideas, but the moment she came before her audience in public her tribulation commenced. She became nervous and confused, her memory and power of concentration vanished,

her hands were cold and unresponsive, and for the first few bars it seemed as if the whole performance must prove an absolute failure. Gradually a degree of composure returned, but she was never able to do full justice to her real talent and acquirements.

She came to me for help. By hypnotism a perfectly quiet and subjective condition was secured, but without quite losing consciousness. I suggested that all her nervousness and self-consciousness would at once disappear, and would trouble her no more; that she would come before her audience with confidence and composure; she knew well that the compositions she was to play were perfectly in her memory and at her command, and this knowledge would give her confidence. That she would lose all thought of herself and of her audience, and would become thoroughly absorbed in the music; she would enter into the spirit of the different composers, her fingers would be responsive and give full expression to her ideas, and her performance would be a brilliant success. The treatment was given

twice; and the suggestions were literally fulfilled. She came before her audience without nervousness or confusion; she entered at once upon her work with full control of her powers and rendered a difficult programme in a thoroughly artistic manner, winning the sympathy and enthusiastic approval of her audience. After the performance her former teacher came up and congratulated her, remarking at the same time—"I am glad to see that at last you have conquered that dreadful self-consciousness."

I will add a single case of decided mental aberration.

CASE X.—Mrs. X., sixty years of age, married early in life, corpulent, gouty; she had excellent intellectual ability, and was accustomed to literary and artistic surroundings. This lady is the subject of hallucination of persecution, with suspicion of servants, friends, everybody—but especially of her husband. These hallucinations have been well marked for the past fifteen years, growing constantly worse, but of late they have been of such a character that there must either be im-

provement or an asylum. I first saw her in November, 1898. Her condition was deplorable. She was almost entirely confined to her room on account of her gouty condition, and so was denied the advantage of change of scene and proper exercise. The most prominent hallucination was the belief that a powder permeated the room; that it was present on the carpet, sofa, chairs, and all the furniture. It was supposed to be injected into the room by her husband—a most quiet, upright, patient man, always devoted to her comfort and welfare. He was not allowed to come often into her presence on account of her suspicion that, whenever he got behind her, he flirited his pocket-handkerchief out toward her, loaded with the dreaded powder, which at once struck her face on the side next to him, causing it to become red, swollen, and painful, and her eyes to water, smart, and burn. She would not sit either upon the sofa or any upholstered chair without first covering it with a fresh newspaper; it was also on carpets and rugs, causing her ankles to become irritated and painful. Windows and

doors were hung with sheets to prevent the powder from gaining an entrance through cracks and keyhole. She had not worn stockings for months; her bed was infected with the powder, causing violent irritation of the skin; as she expressed it, like lying in a nest of ants. She had not slept in it for months, but had lain upon a couch covered with newspapers, and always with an umbrella over her head to partly shield her from the powder during the night. The water was poisoned and caused the faucets to become black and her hands to crack and be painful. She would trust no servants—they poisoned her food. She would have food brought to her from any one place only a few times before it made her ill, and the place for procuring it must be changed. Everything that Mr. X. brought her caused her nausea and pain and would presently be vomited.

She had hallucinations of touch, taste, smell, and also of sight, but chiefly referring to her own person. The powder discoloured her face and hands, could be seen upon the carpet and on her dress; putting her foot in a slipper in which she

imagined Mr. X. had scattered the powder, gave her the most excruciating pain in the joint of the great toe, and immediately caused a decided deformity—one, however, which really had existed for many years. She also saw her face deformed and her jaw projecting forward.

She tasted the powder as being very bitter—an oyster bit her mouth severely, and often the food which she ate caused a green expectoration which she declared was Paris green, introduced with her food.

At night she was constantly annoyed by a strong smell of gas and camphor-tar balls, choking her and entirely depriving her of sleep. No one else could detect it. She imagined all these strange things happened to her through the direct influence of her husband. She did not hesitate to express her suspicion, and she began to talk of retaliation in a way which seemed likely at any time to result in crime.

She was indeed most unhappy on account of these supposed persecutions, considered herself the greatest martyr that had ever existed, and

herself most forbearing in her treatment of those who were causing her all this misery.

Her never-ceasing accusations and blame of her husband for her troubles and suffering during all these fifteen years had at times rendered his life almost unendurable.

Such was her condition and these were only a part of her delusions. She talked and thought of little else; they simply filled her mind. To her, all was very real and her misery was proportionably great.

At my first visit I listened patiently to the recital of all her troubles and told her I believed she suffered just as she had explained to me, but that I did not think the cause of her suffering was altogether the powder, but that the irritation of her feet and ankles was caused by poor circulation of the blood; that she must keep her feet elevated, and I would give her a remedy to increase the force of the circulation and also a wash. I told her very positively that there would be great improvement in two days. So it proved, and though we were utter strangers she directly

began to trust me and look upon me as her friend.

I then began quietly to express my doubts about the bad effect of the powder generally, and to insinuate that much of her trouble was due to something else—something within herself; she listened with the greatest interest, but could not understand how such decided physical sensations could be anything else but true. However, I had introduced a new thought and she did not altogether reject it.

I then told her distinctly that there was no powder about, except the ordinary dust of the atmosphere; that no one was injecting it; that the most expert chemists and microscopists in the city could not find either poison or dust; that Mr. X. was as innocent of causing her trouble as the angel Gabriel; he only desired her comfort and well-being. I declared that she was accusing him wrongfully, and if he sometimes lost self-control for a moment and said hard things it was only what might be expected; human nature could not endure such constant unjust accusations every

day and hour for fifteen years and always maintain its equal poise; that his sufferings had been great as well as hers, and she must consider that also.

She listened with surprise; she did not accept fully all I had said, but again I had introduced a new train of thought and she was able to reason about it. Each time I saw her I emphasised these thoughts; I sat opposite her, grasped her wrists firmly and made her look steadfastly in my face; my earnestness overwhelmed her; gradually her own set look of defiance and incredulity relaxed, her face glowed with the excitement of a new thought received and, for the time being at least, she accepted what I so earnestly affirmed.

What still troubled her most was her sensations. She wished to believe, but how could she when all her sensations contradicted what she would believe?

Naturally, Mrs. X. was a person of refinement, of excellent intellectual power, well educated, and a sound reasoner even now from her premisses; she was also an excellent whist- and chess-player,

holding her own with the very best amateurs and semi-professionals, though she had not now played for a long time. I took advantage of her general intelligence and began to explain to her the possibility of the senses being deceived; told her of the subconscious mind and its power to produce physical sensations, and even physical changes. I told her about stigmatisation and the production of blisters and other physical changes by suggestion while the patient was in the hypnotic sleep; in short I showed her distinctly that the mind, especially the subconscious mind, could do just what was being done in her case, and that the senses were often deceived just as hers were now. This work occupied months—spending an hour once a week, or once in two weeks, at my own convenience. In the meantime some practical results had been attained. I had by repeated suggestion broken the force of the powder hallucination; that being so, there was no need of the sheets which had still been hanging at windows and doors, so now they disappeared; the umbrella was also laid aside. The matter of sleeping in

her bed was then taken up. I assured her there was now nothing wrong with the bed, and that she could sleep in it with perfect comfort and safety. I smoothed it over with my hands, assured her that it was perfectly free from every bad influence, and that she would sleep in it comfortably and without any sign of her old-time irritation of the skin. She did, in fact, occupy it that night with perfect comfort, and has done so ever since. The newspaper also disappeared from her chair and couch.

Some of the physical sensations were more obstinate, and her suspicions of Mr. X. and her friends generally, though greatly weakened, were not so easily disposed of; nevertheless much had been gained; her mind was working in new channels, and her conversation on general topics was sound and interesting. She played games, read and was interested in current news and events.

By this time she had become familiarised with the idea of hypnotism, and I had impressed upon her the advantage it might be to her. She was

reluctant, however, to submit to it, but she thought it would be an excellent thing for *Mr. X.* He was perfectly willing and, though already past seventy, he proved to be an excellent subject. He was hypnotised in the presence of his wife and was greatly benefited. Suggestion removed the excessive mental tension occasioned by the condition of *Mrs. X.* and made it much easier for him to be attentive and helpful to her; it also gave him new strength and more confidence in himself, both of which were much needed. She saw that only good results followed the treatment, and she soon consented to receive it herself.

She also proved to be a good subject and went quickly into the deep sleep, in which I allowed her to remain fifteen or twenty minutes without any important suggestions, and then awoke her. The sleep had been very deep—so deep as almost to alarm her—and it took several minutes thoroughly to arouse her. But a point had been gained—she could be hypnotised—and from this time on still more important advantage was gained by suggestions made in the hypnotic con-

dition. Purposely only slight sleep was at first induced, during which her respiration, colour, and heart's action were all improved. I now commenced to attack the illusions of the senses. The sensation of disagreeable odours and the consequent choking at night were rapidly dispelled, and have not returned. She had for years been accustomed to sleep with her room door locked, bolted, and blockaded, greatly to the annoyance of the family, who had no means of entrance, no matter how serious her condition might be; by suggestion she was induced to remove obstructions and give Mr. X. a duplicate key.

Gradually her feelings toward Mr. X. underwent a change; her former affection returned, and she had an intellectual belief that he had nothing to do with the annoyances from which she still sometimes suffered. A part of the time at least the food which he brought her was taken without suspicion, was retained and digested; but this was not always the case. She still feels a certain fear of Mr. X., lest the malign influence which she has so long associated with him may still be

exercised; but her general attitude toward him is entirely changed.

She now perfectly understands her condition—knows that it is a mental disease; but on account of what has already been done she looks forward with great interest and hope to an entire cure.

She looks back with horror upon her wretched condition when I first saw her—though she laughs at the ridiculous things she did. She says her sufferings at that time were intense and she really thought she was the most abused person in the world. Comparing her condition then and her bearable and sometimes even enjoyable condition now, she is thankful and hopeful. At all events a family which had never a moment of peace or freedom from anxiety, had never a respite from accusation and blame, has now comparative comfort. Much of the time there is sympathy and enjoyment. Improvement is still going on, and there is an excellent prospect that, with continued care and effort, improvement will continue.

Altogether it seems to me to be a fair example of the educational effect of hypnotism and suggestion upon a seemingly hopeless case of mental alienation.

In these cases as well as some of those recounted in the foregoing chapter the treatment was essentially educational—the dismissal of the abnormal, hurtful, or evil ideas and tendencies, and the introduction of new, normal, and helpful ones in their place. Sometimes a single treatment has sufficed, and sometimes a long series of carefully considered and painstaking efforts was necessary. In the latter case the true educational uses of hypnotism and suggestion are even more evident than when very sudden changes take place, and the results achieved are more likely to be permanent.

In hypnotism, then, we have a most efficient aid in mental and moral as well as physical ailments, but unfortunately the indifference and prejudice, both in and out of the profession, which still prevail, regarding this agent, are a bar to the vast amount of good which might otherwise be ac-

complished by it. It must also be acknowledged that the number of men thoroughly qualified by character, education, and experience to do this work well, and upon a larger scale, is still limited; nevertheless good and efficient men in asylums for inebriates and the insane, as well as in private practice, are gradually discovering the great advantage to be derived from this method of treatment. Let them report their cases, and by and by their combined influence will be felt, prejudice will be removed, and punitive and reformatory institutions of every kind will be open to thoroughly accredited and appointed physicians for the treatment of proper cases among their inmates by this newer method. Unvarying success may not be attained, but there will be a great gain in uprooting evil habits and criminal tendencies. These conditions are often the direct result of prenatal influences, but even so, no agent nor influence known has proved so effective in accomplishing reforms and developing a normal and useful character and life. At present the managers of these institutions are inclined to turn

away from those desiring to work in this direction, and so ignorance, personal prejudice, religious scruples and bigotry shut out from them one of the grandest instruments of reform and development, in those almost hopeless cases, that have yet been brought to the notice of philanthropists and educators.

The ethical aspect of the subject is reserved for a future chapter, but it may be here remarked in reply to some criticisms, that individuality is not destroyed nor weakened, but often greatly strengthened by the treatment. The character of the boy in whom the desire for cigarette-smoking or petty stealing, lying or gambling, has been dismissed and better ideals introduced, has lost nothing of force or individuality; it has only been improved and turned to better account. Self-control has not been diminished, but, on the contrary, the patient has been made able to do the thing which in his best moments he desired to do, but was not able to accomplish unaided. As for imbecility and susceptibility to every fleeting impulse or idea—even when daily hypnotisation for

clinical or experimental purposes has been indulged in, no harm to the patient's intellect has been observed, and when judiciously employed for therapeutic or educational purposes, only improvement in intellectual force and acumen has resulted. If too great susceptibility occurs in any given case, if the hypnotiser knows his work and is conscientious in doing it, it can be diminished or entirely dismissed by suggestion, or, properly modified, it may be made available for healthful and useful purposes.

Such is an imperfect statement of the possibilities connected with the use of hypnotic suggestion as an element in education. My own experience in many interesting cases, as well as the recorded observation of others, has led me to believe that these possibilities have yet only begun to be appreciated or their value and wide range of application suspected, and that the next half century will see newer, truer, more harmonious, as well as more scientific, views regarding hypnotism itself among those who make it a study; that the prejudice on the part of the public, which is now

a bar to its usefulness, will disappear; and that new uses, therapeutic, psychic, and educational, will be discovered, which will place it among the most highly prized agents for good in use among intelligent well-wishers of humanity.

CHAPTER V.

FORMS OF SUGGESTION USEFUL IN THE TREATMENT OF INEBRIETY.

IN proportion as the nature and uses of hypnotism and hypnotic suggestion become known and realised, are their uses also being extended in the treatment of diseased conditions; and especially is this noticeable in the treatment of certain forms of insanity and of inebriety.

With all new unfamiliar agents there may be wise and unwise methods of application; it is proper, therefore, to call attention to some of the ways by which those here under consideration may be most advantageously used, particularly in the treatment of inebriety.

As the different stages of inebriety demand different medical treatment and management, so the methods of suggestion applicable in their treatment vary, according to the stage of the disease

and the condition of the patient, nor in any stage is it necessary to forego methods of medical treatment which have been proved to be of genuine service, such as the purge and baths in acute alcoholism and tonics in the stage of reaction and prostration; but that hypnotism and suggestion will often be found to be most valuable allies to these more usual and well-known means of cure will hardly be doubted by any one who has observed their effects.

For the purpose here intended the subject may be examined under three heads, viz.: (1) Direct Suggestion; (2) Suggestion directed to physiological processes; (3) Auto-Suggestion.

In the acute stage of inebriety, when the patient is still drinking, or has recently been doing so, what we will designate as the *direct* method of suggestion will be found most useful. For this purpose bring the patient into the best hypnotic or subjective condition which it is possible to secure, and then suggest directly and positively, though not necessarily in a loud, and certainly not in a startling, tone of voice, that alcoholic drink is his

worst and most dangerous enemy—that he knows this very well, and that his whole will and desire is to be free from that enemy's power, and that he *will be free*. Suggest that his appetite and desire for the drink are even now leaving him, and that in future he will shun and refuse it in every form and under all circumstances; that it will even disgust and nauseate him. Suggest that he will not suffer from nervousness, nor hallucinations, nor disturbing visions, but that his mind will be calm and hopeful, and he will sleep quietly and be refreshed. Keep the patient in this deep sleep or subjective condition, as the case may be, for an hour if possible; repeating at intervals the suggestions, and repeating the whole process in twelve or twenty-four hours. If the first attempt at treatment does not succeed, a later one may prove more fortunate.

: In the *second* stage of the disease, when the drink or drug habit has temporarily at least been abandoned, but the patient is suffering from the after effects of the poison—when the nervous system is prostrated, changes more or less profound

and injurious have occurred in the cells of the brain and spinal cord, so that their action is abnormal or imperfect, vitality is lowered, the will power weakened; nutrition also, the very process by which alone these damaged cells can be permanently repaired and vitality restored has been interfered with, the mucous membrane of the stomach and intestinal canal is congested, and its functions weakened or perhaps temporarily paralysed or destroyed—of what use can hypnotism and suggestion then be?

As already intimated, the general feeling in the profession is that the use of hypnotism is very limited—that its main field of usefulness is in so-called nervous or imaginary diseases; but if the reports of eminent foreign observers, such as Liébeault, Bernheim, Liegois, Montpallier, Borru, Krafft-Ebing, Delbeuf, and others, as well as those which I have myself recently made, can be trusted, then physiological effects of the most positive and practical character are frequently realised from hypnotic suggestion. These results have been already enumerated. It is not

claimed that they can be obtained in every case, nor even in a majority of cases, but they have been obtained in cases sufficiently numerous to establish the fact that suggestion in the hypnotic condition is capable of influencing physiological processes to a very remarkable degree.

Applying this knowledge to the treatment of alcoholism or drug addiction in the second stage, as above described, most important aid may often be obtained. Let it be suggested, for instance, that the congestion or inflammation of the mucous membrane of the stomach will rapidly diminish, and the function of digestion will be restored; that food will be desired, will be retained and digested; that the process of assimilation will go on normally, a pure and wholesome blood will be elaborated and will be distributed to the brain, the spinal cord, and nervous system generally, so that each diseased and enfeebled cell will be nourished, repaired, and stimulated to renewed, normal activity, and that the whole system will in like manner be nourished, strengthened, and renewed. It may also be suggested that the intellect and the

moral sentiments will be strengthened or improved if deficient, and the will be made energetic in executing the behests of the intellect.

No miraculous, nor even marvellous, results may follow in any given case, but at all events the mind of the patient, even if remaining conscious, is put in a favourable condition and attitude for improvement, and the suggestions themselves thus prove helpful in a way which every physician appreciates, and if the unconscious state be secured or even a semi-conscious or subjective one, we then invoke the aid of the subconscious mind or subliminal self—an ally whose good offices we are only now beginning to understand and appreciate.

Finally, the effects of *Auto-Suggestion* should not be lost sight of. Generally they are little considered, but a moment's thought will disclose to us an influence which cannot be ignored. As an example of its power, witness the hundred or more cases of stigmatisation which have been reported, from St. Francis of Assisi in the thirteenth century to Louise Lateau at the present

time. These cases have been looked upon with suspicion or absolute incredulity by scientific investigators, as instances of self-deception or intentional fraud. They have been so looked upon not because of lack of evidence that such conditions actually existed, nor because they were easily explained upon known principles, nor yet because they had been proved fraudulent, but because it was believed that they could not be explained at all excepting upon the supposition of a supernatural influence or force having been concerned in their production—a supposition which, of course, threw them out of the category of subjects amenable to scientific treatment. But taking into account the power of the subliminal self and the known instances of physiological changes which have been produced by suggestion, and placing auto-suggestion in the place of suggestion received from another person, these cases of stigmatisation fall naturally into the same category. The recluse or religious enthusiast, with physical force greatly diminished by fasting and vigils—by intense concentration of the mind upon

the sufferings of Christ and the mental picture of his five wounds, passes into a condition analogous to trance—a self-induced hypnotic or subjective state, in which the picture so vividly impressed upon the mind is realised upon corresponding portions of the patient's own body; deep red marks appear, or blood oozes from the hands, the feet, and the side, at points corresponding to the mental picture which had so deeply impressed the devotee.

Analogous to these most striking, though less frequently observed examples of auto-suggestion, are the multitude of cases where a dominant idea, presented during moments of profound mental excitement, becomes a potent factor in causing most radical changes in the action, life, and character of the person so impressed. The condition of mind favourable for receiving such potent impressions may be brought about in many and various ways—by the grandeur of architectural effects, decorations, music, ceremonials, and the associations of churches and cathedrals; by impassioned oratory, or the sympathetic action in-

duced by a multitude of persons swayed by some common sentiment or emotion, as of patriotism, reform, or religion. Such conditions were the foundation of many of the epidemic excitements and delusions which flourished during the Middle Ages—the crusades, the flagellants, the dancers, and the horrors of witchcraft, and in later times the trances, ecstasies, sudden conversions and reformations associated with temperance and other reform movements, and especially with religious revivals.

That dominant ideas entertained in times of such high mental tension often become realised in a most remarkable manner is undoubtedly true, and the semi-hypnotic condition of intense concentration upon a single idea, into which such men as Wesley, Gough, or Moody have, by their peculiar power and eloquence, been able to throw large audiences, has in particular instances been utilised for good, and many an inebriate and many a slave to hurtful and degrading vices and sins under this subtle influence has, without reason, will, conscious effort, or even resolution of his

own, become changed, then and there, in character and action.

That these sudden changes are always permanent is, unfortunately, not true; and the effect of the highly wrought excitement upon those who go back to their old life may be a matter for consideration, but that the key to these profound changes is to be found in suggestion under the influence of a dominant idea and favouring conditions of mind can hardly be doubted.

As an aid in the treatment of inebriety, auto-suggestion plays a subordinate part; nevertheless it also has its experimental uses. Let the patient, already anxious for improvement, be impressed with the idea that his recovery will be much influenced by his own mental attitude—that if it is positive and hopeful he will recover his health much more easily and rapidly than if it is despondent or indifferent, and that in this matter he can greatly assist himself. This being impressed, teach him, with earnestness and sincerity, to affirm to himself constantly, and especially while going to sleep, ideas like the following, ex-

pressed in such language as the physician thinks advisable: "The power of the alcohol habit (or drug habit) is broken; I am sufficiently strong, and my will is sufficiently firm to resist successfully every temptation; no influence can make my hand carry the poison to my lips. I shall gain strength and self-control through sleep; I shall rapidly and perfectly recover."

But let the conscientious physician ever bear in mind this fact: if the case is chronic, or if it has been characterised by periodical attacks of dipsomania which the patient either has not desired or has not been able to control—unless the *morale* of the *man* is strengthened and his ideals elevated, sooner or later he will return to his besetting vice. Herein lie the fallacy and comparative uselessness of the various vaunted "cures" for inebriety, and especially those having drugs of any kind for a basis. Here and there, doubtless, a man being once helped to gain self-control, and to shake himself free from his bondage, having experienced the evil which that bondage brings, is wise enough and strong enough, thereafter to

successfully resist; but the great majority fail and are overborne—the unfortunate is only temporarily helped. The trouble is that the *man* remains the same; he is hampered and handicapped by the same weaknesses, the same lack of initiative, of personality, of moral stamina—and unless this is taken into account by the physician and to some degree at least remedied, the treatment, whatever its form, is likely to prove a failure.

Here then is the real work of the physician—to implant higher ideals in the mind of the patient—help him to see them, appreciate and desire them, and then to rise toward them.

So often, also, there is depression, discouragement, distrust as to the value of life; the man would prefer to go to sleep and never wake. Self-indulgence has weakened his moral fibre, so that his attitude is one of absolute indifference; he has lost the power of initiative—he has lost self-control, manhood, the respect of others, and worst of all his own self-respect. Can these qualities be restored? and what method is best?

First of all, restore or create in him some de-

gree, at least, of self-confidence; without that all efforts will fail—with that wonders can be accomplished. Assure the patient that he has forces within himself abundantly sufficient to keep him safe and free from his enemy and raise his life to a better, higher plane; forces which have always been in him, but which he has never recognised nor used; now there is need to use them and he will be able to use them efficiently. Tell him he is not altogether bad nor altogether helpless; there are still strength, dignity, and manhood in him; all that is needed is to give them an opportunity to show themselves. It is the drink that has kept manhood and self-respect bound and thrust below out of sight; but manhood and self-respect are still there, waiting to be released and cleansed after their wretched imprisonment—waiting to resume their own beautiful functions. Say to him, “You still possess these higher qualities which seemed to be lost, and which you were careless of possessing; you never knew before how valuable and how beautiful they are, and how divine—but you begin to see now, and

to feel how even the thought of them is putting you on a vantage ground. You begin to see what a relentless tyrant you have been serving and how vile and degrading was the bondage from which you are escaping, and you detest it; you look down from your present vantage ground upon your former selfish and debased manner of life and say 'was I ever that man?'

"Now the power of your enemy is broken—you are the master, for you have found out your own strength. Manhood, self-respect, thoughtfulness and care for others—you see now how beautiful, how divine they are—and you know and feel that never again must they be degraded. When you see this all your ideals, all your thought of life and of your own part in it will be changed and elevated: you will take up your responsibilities as a man and rejoice in them. You are a stronger man because you recognise the source and quality of your strength; you recognise and appreciate those higher faculties which all the while were lying hidden within yourself.

"Perhaps you have been admonished that you

are sinful, vile, and helpless by nature; *that* thought has been outgrown—your nature is divine, and recognising that truth you have a new source of strength; you walk abroad with dignity and confidence. Your course is no longer downward toward degradation, but upward toward light and beauty and usefulness.”

Some patients are prepared to receive these suggestions in their normal state; they receive them joyfully, and the plain thought so presented becomes a part of the patient's own mind, his habit of thought, the thought from which he acts; others need to have the ignorance, indifference, or vulgarity of the ordinary, conscious mind first put in abeyance by the health-giving and elevating influence of hypnotism. The patient then recognises that which is good and receives suggestions of strength, manhood, and a nobler life.

But again let it be noted that this whole process is educational—a process of evolution and elevation, and no single lesson will suffice to make it effective and permanent. It must be repeated and repeated—then time must elapse—not too

long, but varying according to the circumstances and needs of the patient, and then the lesson must be reinforced in terms which seem most needed in each patient's case, until the alcoholic disease has disappeared, healthful mental and physical conditions prevail, and the man walks securely in his new path—strong because he has been taught to believe in the best that is in him.

Such is a mere outline of a subject which in my judgment is fraught with interest of a most practical character, and should claim the serious consideration of every physician, and especially of every one whose work lies particularly among the unfortunate victims of alcohol and drugs, or the insane; not with the idea of speedy and radical changes in their management, nor of finding a panacea, but of careful study and experiment as favourable opportunities occur, with the hope of securing another useful agent for his armamentarium.

CHAPTER VI.

SIX MISCELLANEOUS CASES TREATED BY HYPNOTISM WITHOUT SUGGESTION.

THE following cases were treated before the Bernheim period of suggestion had arrived, by simply hypnotising the patient by passes and the steady gaze. No audible suggestions whatever were made either as regards sleep or the cure of disease. A report of these cases was read before the Neurological Section of the New York Academy of Medicine, October 12th, 1888; and, so far as the writer knows, they constituted the first series of cases treated by hypnotism reported before any medical society in New York or in the United States.

They are as follows:

CASE I.—Mrs. B., aged twenty-eight years, born in New York, slight figure, blonde, good constitution, married very early in life and has four chil-

dren. She had no organic disease, but was worn out with care and trouble. She had constant neuralgic pain, was unable to take food in sufficient quantities for proper nutrition; there were great debility and nervous prostration and frequent attacks of syncope. Ordinary remedies seemed to be of little avail.

In April, 1870, one day when she was particularly wretched, I said to her, "I believe if you could be hypnotised it would be the most useful thing that could be done." She readily gave her consent, and she was among my earliest cases treated by hypnotism.

She was sitting on an ordinary chair; I seated myself opposite, took her thumbs and held them lightly opposite my own, and desired her to look steadily and quietly at a specified button on my coat. In less than a minute her eyelids quivered and drooped, and in six minutes she was in a profound sleep. I noticed her pulse, which was perfectly normal, and her respiration, which was full and quiet without being unusually deep. I pinched her wrists severely without eliciting the

least sign of sensation. I then simply sat and watched her a full half hour. At the end of that time I attempted to arouse her by ordinary means, such as pinching, slapping her face, and vigorously rubbing her ears, but without the slightest effect; she slept on as placidly as if I had been trying to soothe instead of arouse her. I then made three or four rapid passes upward over her face and forehead, but without contact, when she at once opened her eyes and looked about with a dreamy expression. A few more passes restored her perfectly to her normal condition. Upon being asked how she felt she seemed suddenly to realise that she was free from pain, and exclaimed in a surprised way: "Splendidly! I have no pain and I feel so rested—as though I had had two or three good nights' sleep, all in one."

This patient was hypnotised ten or twelve times during the following two months, always with the same pleasant effect and with great improvement in her general health. In order to test the degree of anæsthesia while in the hypnotic condition, on one occasion, while she was asleep I passed a

small sewing needle through the lobe of the ear and allowed it to remain. On awakening her I engaged her in conversation, and she did not notice the needle until her attention was called to it.

CASE II.—Miss M. M., a teacher in one of the public schools, of Irish parentage, twenty-two years old, of dark complexion and rather pasty and unhealthy appearance.

I first saw this patient on July 13th, 1870. She was lying upon a sofa—her hair and dress in great disorder, and her whole appearance perfectly wild. She was startled by the slightest sound, and every few minutes she screamed out at the top of her voice and with the most horror-stricken look, at some fearful vision which was before her and in which she saw a dear friend, who was at that moment sitting by her side, fall from some high place, bruised and mangled in a shocking manner. A similar state of things continued during the three following days, when rather suddenly paralysis appeared. It was crossed, affecting the right side of the face and the

left arm and leg. Speech was very difficult and the affected limbs were nearly powerless.

July 18th the case was seen in consultation with a well-known physician of this city, but the diagnosis between a clot and hysteria, as the probable cause of the paralysis, was not clearly made. Six days later there was some slight improvement in the general condition of the patient, but the screaming fits and dreadful visions continued to occur. She also had attacks of loss of consciousness, lasting sometimes two hours, without motion, except some very slight spasmodic action. Paralysis remained the same as at first, excepting slight improvement in speech.

July 28th. There is very little change. The patient can sit up, appears rational, can get across the room by having another person hold her up on the affected side; she drags the paralysed foot after her, the ankle turning in or out just as a little weight might happen to fall upon it; the hand also is almost powerless.

Decided to try hypnotism. Made use of the long passes from head to foot for five minutes,

then by holding the thumbs and directing the patient to look steadily at a specified object. There was a good deal of nervous agitation and twisting of the hands; she felt a sensation like an electric current passing up through her hand and arms. She began to be sleepy in five or six minutes; eyelids quivered and began to droop, and very soon she went to sleep, but there was still some nervous action of the hands. She slept fifteen minutes and then awoke suddenly; she smiled, looked much brighter, and declared she felt greatly rested and refreshed, as though she had had two nights' sleep.

July 31st. Patient is decidedly better—has had no attacks of screaming nor unconsciousness. The paralysis is the same as before. Hypnotised by holding the thumbs, and the steady gaze. She slept as on the former occasion, but much more quietly. During the sleep I made a single firm, rapid pass down the outside of the paralysed leg, from above the knee to the foot. The patient awoke suddenly with a start and an exclamation. She asked in a stern manner what I

had done to her leg—declared that I had cut it, and looked suspiciously around for the knife. I assured her that her leg was not cut, and that no instrument of any kind had been used. I then asked her to try to move her limb. She moved it readily. She then put her hand down and pinched the affected leg, exclaiming with great surprise and delight: “and I can feel too.” I made a few more passes down the affected side, and then, giving her my hand, I asked her to rise. She did so and stood, bearing her weight fairly upon both feet. She then took a step or two, very hesitatingly at first, as if doubting her ability to do it, but at last she walked all around the room, unassisted, as well as though nothing had been the matter; every trace of paralysis had disappeared and did not return.

August 1st. Patient walked into the room unassisted, looked bright, had slept well; but there was still a strangeness in her look, and her friends reported that, unlike her manner when well, she was petulant, fault-finding, and unreasonable.

Hypnotised. She went to sleep as usual, and

after allowing her to sleep a short time, I made two or three rapid passes upward across her forehead to arouse her.

She awoke suddenly and complained of pain in her head, which however soon passed away; and, on being asked how she felt, replied in a slow, doubtful way: "I wonder how people feel who have been in a trance. I feel as though I must have been in a trance." Then, as if suddenly realising her surroundings, she exclaimed, "How did I come to be in this room, and why am I in this horrid dress?" And she went on to say she should have been in the room where I found her the evening of my first visit, and described the dress she then wore as the one she should have on now. In short, she had no recollection of anything that had occurred since the evening of July 13th, the day she was taken sick; she calls that yesterday.

August 2nd. Patient has slept well and has apparently been clear in mind.

August 12th. Patient has not seemed so well; is again strange, petulant, and unreasonable.

She reads, writes, and amuses herself, but has not been altogether natural since the 2nd of the month.

Hypnotised, and after a short sleep awoke her by passes across the forehead.

The whole time since August 1st is a blank; she calls to-day Friday, July 15th. She was taken sick on Wednesday, July 13th; the day I awoke her first is Thursday, and to-day is Friday. It is all right to her that way and no other.

From this time on there were no further manifestations of the peculiarities which had characterised her illness, nor any further lapses in time; she was, however, under observation for several weeks, and I also gave her occasional treatment by hypnotism.

During this later stage of her case and after all abnormal conditions had apparently ceased, I became convinced that my patient was still what might be called "a sensitive"; and in order to test the point I instituted several experiments. I will describe two of them.

First: Taking an old-fashioned copper cent—

that coin had not then entirely disappeared—I wrapped it neatly in a bit of ordinary tissue paper; this was folded in another covering of the same material, and so on until it had acquired six entire coverings of tissue paper and was a little soft, oval, innocent looking package, quite suitable for my purpose. This I took with me, held closely in the palm of my right hand as I entered the room where my patient was lying on a couch. I took a chair as I passed in, and placing it beside the couch, I sat leisurely down and took her right hand in mine in such a manner that the little package was between our hands, in close contact with her palm as well as my own. I remarked upon the weather, and commenced the routine duty of feeling her pulse with my left hand. A minute or two was passed in banter and conversation intended thoroughly to engage her attention, when all at once she commenced to wipe her mouth with her handkerchief and spit and splutter with her tongue and lips, as if to get rid of some offensive taste. She then looked up suspiciously at me and said, “I wonder what you are doing

with me now ”; then suddenly snatching her hand away from mine she exclaimed, “ I know what it is—you have put a nasty piece of copper in my hand.”

Second: I took two new clean bottles, exactly alike, with new corks, and put a small dot of ink in the centre of one cork, so as to be able to distinguish it. I then filled the bottle with the unmarked cork with plain Croton water from the hydrant in my office. Immediately after I drew a goblet of water from the same faucet, and placing it on my desk, I brought all my fingers together in a clump and held them for a minute or two over the goblet, as near as possible to the water, but without the slightest contact. It was this with which I filled the second bottle, having the dot in the cork. I then wrapped the bottles separately in thick white paper, put them in a satchel and took them with me on my visit to the patient. During the visit I produced the bottles, taking care that my patient did not see them, much less distinguish the corks. I then poured out a small quantity of the plain water and asked

her to taste it, which she did. I asked her what she supposed it to be; she replied that she could taste nothing but simple water. I then took a portion of the water from the marked bottle and desired her to taste it, and on asking her the same question she replied that that also was water, but that it was peculiar; it was not exactly like aerated water, but that conveyed the best idea she was able to give of how it differed from the plain water. It had a sparkle, which she felt on her tongue and all the way down as it passed into her stomach. No matter how or when or in what order the two waters were given she never failed to distinguish which it was, and she always described the difference in the same way.

I will add by way of parenthesis that I have had other patients who could distinguish "magnetised water," as it has been called, from water not so treated; one especially, at the Colored Home and Hospital in New York. The water was treated as above described and left with the house physician, who made the experiment in my absence—and with perfect success; the patient de-

scribing her sensations on tasting the magnetised water, in almost the same words as in the case above recorded.

CASE III.—A. C.,* a young girl of Irish parentage, aged fifteen years. I first saw the patient December 4th, 1872. She was then having frequent epileptic attacks, characterised by sudden loss of consciousness, convulsions, foaming at the mouth, biting the tongue, and dark colour. She had her first attack in July, nearly six months before I saw her, and these attacks had increased in severity and frequency, until now they occurred twenty or more times a day, some lasting fifteen or twenty minutes and some only a few seconds. Some of them were of great severity. She had received many falls, burns, and bruises in consequence of their sudden accession. They occurred both day and night. Ordered a purgative and bromides.

December 6th. There has been no improvement. Discontinued medicine and gave a treat-

* This case was made use of in "Telepathy and the Subliminal Self," but is retained here as an important part of the report.

ment by hypnotism. The patient went to sleep in eight minutes; slept only a short time and awoke herself. She was at once put to sleep again, slept only a few minutes, and again awoke without any interference.

December 7th. The attacks have not been so frequent and not nearly so violent since the treatment. Hypnotised. The patient went into a profound sleep and remained so one hour, when I awoke her by the upward passes.

December 8th, the attacks have been still less severe; the patient has slept quietly; appetite good. Hypnotised and allowed her to sleep two hours, and then awoke her by upward passes.

December 9th. There has been still more marked improvement; the attacks are very few, none lasting more than half a minute. The next day she was again hypnotised and allowed to remain asleep three hours. Awoke her, but she was still drowsy when I left. After I had gone she went directly to sleep again and slept until supper time, four hours later—ate her supper and

went directly to sleep again, and slept soundly all night.

December 10th. There has been no return of the attacks. A month later she had not had any return of them. She soon after left town, and I have had no report from her since. It is reasonable to suppose that, if the attacks had returned, I should have heard from her.

CASE IV.—Mrs. M., thirty-eight years old. English. Married and the mother of two children, the eldest fifteen years of age.

She had suffered from serious and protracted lung trouble, from which she had recovered, but was still a very great sufferer from chronic rheumatism associated with a gouty diathesis, so painful as to confine her almost entirely to her room, and much of the time to her bed. The joints were enlarged and painful; there was also severe muscular and sciatic pain, and her general health was wretched. She was a personal friend, and on one or two occasions I conversed with her about hypnotism as a possible relief, at least from the acuteness of her suffering. The approval of her phy-

sician was obtained and I treated her as follows: She was placed in a comfortable position, reclining on a couch. Passes were made, commencing at the top of the head and going slowly down the whole length of body and off at the feet—the passes at first lightly touching the dress, but later being made at a distance of two or three inches. After fifteen minutes of this treatment, being seated on the lounge by the patient's side and facing her as nearly as possible, the thumbs were held as in the cases already described, and the patient was directed to look at some convenient object, easily in the range of her vision. Very soon a condition of comfort, quiet, and drowsiness commenced, and after fifteen or twenty minutes so spent I arose and silently left the patient, without arousing her. The result was always a marked relief from pain for a period of from twelve to twenty-four hours, and a good night's sleep. After the first treatment the pain never returned with the same severity as had previously characterised it. The treatment was continued twice a week for a period of three months,

with marked relief from suffering and great improvement in her general health.

The patient soon after returned to England. She was not a sentimental person, but she always referred to these semi-weekly treatments as very helpful stepping-stones over a most wretched and painful portion of her life.

CASE V.—This case is briefly sketched as Case VI. on page 118. It shows the effect of hypnotism alone upon the capillary circulation.

CASE VI.—F. S., a young girl fifteen years of age, American, and a patient of mine from her birth.

August 31st, 1885, after a summer of some excitement out of town, while on her journey home she had an epileptic attack lasting several minutes, the first she had ever experienced. After arriving at home in the afternoon two more attacks occurred. I saw her in the evening. She was in bed, somewhat prostrated, but not specially ill, nor much excited; she chatted pleasantly, as usual. She had an attack, clearly epileptic in character, during my visit. She had premonitions of the

attacks, but only a moment before their occurrence, and, if standing, she at once fell and lost consciousness. Some of the attacks were short and unaccompanied by any marked convulsive movements, others were of longer duration, more severe in character, and were accompanied by convulsive action, frothing at the mouth and biting the tongue. Prescribed a laxative and the bromides. During the two following days the attacks were of the same general character and numbered from six to ten each day.

September 3d I made known to the mother the character of the disease, the uncertainty regarding its course, and the rather unsatisfactory results of treatment by the usual methods, and I at once proposed treatment by hypnotism, which was cordially approved.

The patient was then sitting in an easy chair; I seated myself opposite her, took her hands in mine without explaining to her my object, and directed her to look quietly at a specified object, easily within the range of her vision. She asked what it was all about, but without insisting on any

definite answer did as I directed her, and in one minute she was asleep.

Unfortunately, in this case the sleep was not profound; she could be awakened by ordinary means, and usually awoke of her own accord in about twenty minutes. She could easily be put directly to sleep a second time by the same method, and would then sleep again about the same length of time. Treatment was given her twice a week, and the effect was altogether gratifying; all the attacks became light after the first two or three treatments, and their frequency was soon diminished to one or two a week, then one or two a month, until in about four months they seemed to have entirely disappeared. Three months later two attacks occurred, with an interval of a week. These attacks were followed by the same treatment, continued once a week for a period of three months. Several years have now elapsed since treatment was discontinued, and no attacks have occurred during that time.

CHAPTER VII.

CONCERNING "RAPPORT."

THAT there is some special relationship, sympathy, or facility of communication between the hypnotised subject and the hypnotiser will not be doubted by any who have had experience in hypnotising or have witnessed the resulting phenomena. Exactly what the nature of this relationship is we do not know; but being a fact, unusual and not well understood, it is at least worthy of inquiry and consideration.

Since the introduction of new and more exact methods of investigation, the more subtle and remote agents in nature have become the chief subjects of interest and study. In astronomy it is no longer the hunt for new planets, asteroids, and moons in our own solar system that chiefly engages the attention of the student, but the relations, movements, and even the constitution of

distant suns, made possible by the revelations of the improved telescope and spectroscope. In physics it is not new elements and processes so much as the nature of the most subtle agents with which we are acquainted—light, heat, electricity, and magnetism—that is of interest. In anatomy and physiology it is no longer the study of muscles and bones, of glands, ducts, and blood vessels that interests the advanced student, but the nature and functions of cells, the constitution of the blood and its changes, the movements and meaning of neurons and their processes, germ cells and their plasma, and their relation to heredity and the form and character of the newly organising individual. In medicine it is no longer merely the recognised forms and clinical history of diseases and the drugs which seem to influence them, but the causes, germs, and influences that are back of disease, and the more direct and subtle means of cure. So also in psychology it is not only the obvious activities of the intellectual faculties, the primary consciousness, but the less understood activities pertaining to the subconscious mind and

the influences which affect and govern them that interest the intelligent student. In short, in every department of investigation the tendency is toward the study of the more subtle and refined agents and influences in nature—influences which formerly were not known to exist nor even imagined; and it is the encroachment of students upon this former *terra incognita* which has transformed magic in all its forms into science, and the supernatural into the reign of law, even when phenomena are still mysterious. In that manner, while astrology has been transformed into astronomy, and alchemy into chemistry, the observation and study of oracular responses, supernatural voices and visions, influences exerted at a distance, and occult phenomena generally have developed a new science of experimental psychology with its already splendid achievements. Its work has been chiefly in unexplored regions, abounding in marshes, fogs, and miasms, and beset with myths, demigods, and hobgoblins, but it is here that a great battle between light and darkness is now being waged; it is here that keen

scrutiny is being exercised to distinguish the real from the unreal, the actual from the chimerical, and that vigorous work is being done in opening up the marshes of the still half-explored regions to the sunlight and so dispelling the unwholesome miasms and the obscuring fogs, and banishing the demigods and monsters.

Physical science in its more delicate researches, and especially in extending the wave theory to those subtle conditions of matter, light, heat, and electricity, has approached the boundary of the realm of psychology, and perhaps in its vibratory theory has presented the common point of contact which hereafter may unite them. In physics there was needed a medium which should in some manner account for the phenomena which were exhibited by light and other subtle agents or forms of matter. So in psychology there is needed a medium which shall render possible an explanation of some of the more subtle phenomena which it encounters. We will examine some of these unusual psychic phenomena with this object in view, namely, to ascertain whether such a

medium of communication or transference exists, and if so, what light it may throw upon the phenomena themselves. A series of phenomena which at once attracts the notice of observers, and which should be of particular interest to students of hypnotism, is that connected with a special rapport often exhibited between the hypnotised subject and the hypnotiser, and is most clearly shown in a community of sensations.

In April, 1883, a committee of well-known men, appointed from those best equipped for the purpose among the members of the English Society for Psychical Research, made its report upon the subject of mesmerism, and this report, along with subsequent ones, is of special interest in this connection. They deal with thought transference, community of sensation, and the production of the hypnotic sleep at a distance. In the first experiments the subject was a healthy youth of good intelligence named Wells, about twenty years of age and a baker by occupation. The operator was Mr. G. A. Smith, well known to the Committee as an earnest investigator, anxious only to

discover truth. Wells was an impressible subject, responding perfectly to suggestions, both those to be immediately fulfilled and those which were for subsequent fulfilment in the waking state. In the following experiment Wells was hypnotised and placed in a chair and blindfolded. Mr. Smith, the operator, either stood behind him or often in another room separated by thick portières from the one occupied by the subject. First the upper part of Mr. Smith's right arm was continuously pinched by a third person. After an interval of one or two minutes Wells began to rub the corresponding part of his own arm. The back of the neck was pinched—the same result was observed. The lobe of the ear was pinched; the same part was quickly indicated by Wells—and so on with various parts of the body, until sixteen tests were made and twelve were correctly located on his own body by the subject. In a second series of trials, the same results were obtained. Once, when Mr. Smith's right ear was sharply pinched, Wells smartly struck his own right ear as if catching a troublesome fly, crying

out at the same time, "Settled him that time." Powdered ginger was put in the operator's mouth; Wells exclaimed, "I don't like such hot things—what do you want to give me Cayenne for?" Salt, wormwood, and other things were put in Mr. Smith's mouth, but the sensation of ginger was so persistent that the subject only described them as "nasty," or that they made his eyes water. When Mr. Smith's right leg was again pinched, Wells was sulky, and for a time refused to say anything, but as the severe pinching continued, he violently drew up his right leg and began rubbing the corresponding part. After this Wells became still more obstinate and refused to give any indications whatever, but with some acuteness he explained his reason by saying, "I aint going to tell you, for, if I don't tell, you won't go on pinching me—you only do it to make me tell." When Mr. Smith, his hypnotiser, remonstrated, he replied, "What do *you* want me to tell for? They aint hurting *you*, and I can stand their pinching." *

* These various experiments by Mr. Smith and the hypnotic

Mr. C. Kegan Paul * of Oxfordshire, England, in 1852 frequently magnetised his friend Mr. Walter Short, then an undergraduate of New College, and Mr. Short proved to be an excellent subject, exhibiting both clairvoyance and community of sensation. Experiments in community of sensation were often carried on in the family. On one occasion after dinner, the dessert still being on the table, Mr. Short was mesmerised and placed with his face to the wall. Mr. Paul then shut his own eyes and a third person placed different substances from the table in his mouth, each of which was perfectly recognised by Mr. Short. Then substances unknown to either operator or subject were brought in from another room and tried under the same circumstances—spice, pepper, salt, raw rice, and finally soap were all used and all immediately recognised by Short, the soap being perceived and rejected with a great splutter of disgust by the subject. Mr. Paul goes subject Wells are so apropos and so thoroughly authenticated that some of them are introduced here in full, though already briefly stated in my former volume.

* Case from *Phantasms of the Living*, vol. ii. p. 666.

on to say, "the experiment ended only when we could think of nothing else to taste."

Elliotson in the *Zoist* gives several remarkable instances of community of sensation between hypnotiser and subject, and Dr. William A. Hammond made experiments with one of his subjects similar to those made by Mr. Smith with the subject Wells. They were conducted in different rooms; the operator and subject, each accompanied by an observer, being separated in distance by more than a hundred feet, and by two partitions.

In the second report of the Committee on Mesmerism for the Society for Psychical Research, the following experiment was performed: The subject was allowed to remain in his normal condition, without sleep or any hypnotic effect except such local effects as were produced without contact or any possible idea of expectancy being conveyed to him.

The subject was blindfolded and seated at a table on which his ten fingers were spread out before him. A screen formed of quadrangular

layers of thick brown paper was placed in front of him, extending far beyond his range of vision in either direction; it sometimes rested on his fore-arms as he sat at the table, and sometimes his arms were passed through holes into which the arms closely fitted. All the arrangements were such that no one witnessing the experiment considered it possible that, even though he were not blind-folded, he could obtain the slightest view of his hands or of anything that was transpiring in front of him.

Two out of the subject's ten fingers spread out before him were then silently indicated by a member of the investigating Committee, and Mr. Smith, the operator, who, equally with the Committee, was interested to secure true and reliable results, standing beyond the screen and at a little distance from the subject, proceeded to make very slow and gentle passes over the indicated fingers, without contact—so slow and so gentle and so far distant as to preclude the possibility of producing any perceptible current of air or change of temperature. Others present were

totally unable to detect when similar passes were made over their own fingers, and the subject, it should be remembered, was in his normal condition without any super-sensitiveness such as is sometimes observed in the hypnotised subject. To make the test still more conclusive on this point, members of the Committee made similar passes in similar proximity and at the same time over other fingers, thus eliminating the possibility of the two fingers treated by the operator being discovered by the subject by ordinary sensations. After the passes had been continued for a minute or less, it was found that the two fingers treated by the operator were perfectly stiff and insensible. Sharp instruments thrust ever so gently into the other fingers evoked the start and outcries which might be expected, but the same instruments thrust deep into the two which had been selected for trial produced no sign of pain, either by sudden start, outcries, or change of countenance. Tests that would seem almost inhuman were applied—thrusting sharp or dull instruments into the flesh, burning with a lighted

match, and applying a strong current of electricity, all failed to elicit any sign of discomfort, but the subject chatted smilingly with bystanders, evidently unconscious that any injury was being inflicted. A little of the same treatment to the other fingers was resented with violent protestations. Rigidity of the fingers which had been treated was tested by telling the subject to close his fist; the selected fingers in every case refused to bend with the others.

In each of the cases now described it is evident that there was some means or influence present by which intelligence and even physical effects were conveyed from the hypnotiser to the subject, apart from any influence conveyed by ordinary means through the senses, and in the last-mentioned case local anæsthesia was produced while the subject was in his normal condition and ignorant of the nature of the experiment and of the effect which was expected to be secured. Neither operator nor subject was "in the business," nor did they take part in these experiments for pay.

In endeavouring to ascertain the nature of the

efficient influence or medium concerned in these experiments we are limited to two hypotheses—it must be either physical or mental. It would seem that for physical effects, a physical cause of some sort was necessary, while on the mental side there is at least the possibility of thought transference, communication from brain to brain, from mind to mind, without the aid of the senses in their normal uses. But even here the mode of transmission is just as mysterious, even more so than with the supposition of a physical means of communication, while the physical part of the phenomena is still left unaccounted for.

So far as we have now noted the experiments, the communication has been carried on between two living intelligent human beings, but similar passes to those which produced anæsthesia in the designated fingers of the subject were made over inanimate objects and by so doing a quality was imparted to them which the same sensitive in his normal state was able to detect; immediately distinguishing the article so treated from other articles, however numerous and however placed

with reference to them. The following example illustrates this point :

The sensitive in his normal condition was taken to a room on another floor and there shut in and engaged in conversation by a third person. Among ten miscellaneous objects, such as a cardboard box, a pocket book, a piece of sealing wax, a paper cutter, etc., one was selected over which the operator made passes, sometimes with light contact, sometimes without contact. The article was then placed carelessly with the other articles. At this stage of the proceedings the operator was taken into a third closed room, and his attention occupied by conversation. The sensitive being now introduced, he at once selected the article which had been treated by the operator. This was repeated many times with unvarying success. Sometimes, instead of miscellaneous articles, ten small volumes, externally exactly alike, were used; and as in the former case the operator made passes over the selected book, often without contact, while similar passes were made by several persons over other books of the ten

used, but the same unvarying success attended the experiments—the object or book treated by the operator was detected and promptly designated in every instance. Here certainly thought transference must be eliminated. In this connection Dr. Esdaile's experiments with magnetised or mesmerised water are pertinent. He writes :

“ From multiplied experiments in six different hospitals, I should as soon doubt the power of fresh water to quench thirst as that of mesmerised water to induce sleep in persons who have already felt the mesmeric influence. Here also it will be said that smell and taste, suggestion and imagination, and no extraneous influence produced the result. I repeat that the only experiments on which I rely were *first* trials; they were made at intervals of months and years, in six different hospitals, and my test experiments were thus conducted: the mesmerised water was medicated with tincture of rhubarb, tincture of cardamoms, aromatic spirits of ammonia, etc., and given to the patients at their usual time of taking physic, so that it was impossible to excite suspi-

cion or expectation of anything unusual in them. The result was that a very large proportion of susceptible subjects were so profoundly entranced on the first occasion that they might have been operated on without pain, and their unhealthy sores were frequently burned with undiluted nitric acid without their feeling it. What more effectual precautions could be taken by those who deny any external influence, I cannot in my simplicity imagine."

My own experiments with magnetised water with two different sensitives have already been given, p. 205. I will add here that, with my patient M. M., I could at any time produce muscular contraction, showing itself in well-marked spasm, simply by pointing my finger at her, from a distance of ten or twelve feet, and this occurred whether she was aware of my action or not, or even of my presence, and the same effect was produced through a closed door. On one occasion I made my visit at an altogether unusual hour and asked an attendant, who was also interested in the experiment, to be in the room with

the door just sufficiently ajar, so that my movements could be observed by her while standing near the very slight opening. The patient was lying on the bed at least ten feet from the door with her back toward it and quite unaware of my presence, but the moment I pointed energetically toward her through the door, the same convulsive action occurred and was repeatedly observed by the attendant.

The following is Esdaile's report of hypnotising a blind man without his knowledge. He says:

"I had been looking for a blind man upon whom to test the imagination theory, and one at last presented himself. I placed him on a stool without saying a word to him, and entranced him in ten minutes without touching him. This man became so susceptible that by making him the object of my attention I could entrance him in whatever occupation he was engaged and at any distance within the hospital enclosure. My *first attempt* to influence the blind man was made by gazing at him steadily over a wall while he was

engaged in the act of eating his dinner, at a distance of twenty yards. He gradually ceased to eat, and in a quarter of an hour was profoundly entranced and cataleptic. This was repeated at the most untimely hours, when he could not possibly know of my being in his neighbourhood, and always with the same results."

Hypnotising at a distance is a fact so well established that it must be taken into account in any fair consideration of the subject of Rapport. The Report of the Committee of the French Royal Academy of Medicine, published in 1831, states that the Committee "could not doubt the reality of the effect produced on one of the subjects with whom they experimented, by an influence exercised without his knowledge and at a certain distance from him."

Examples of this phenomenon are numerous. In the *Zoist* Mr. Adams, a surgeon of Lymington, England, reports this incident coming under his own observation: A medical student, a guest in his own house, succeeded in affecting the manservant of a mutual friend at a distance

of nearly twenty miles. Two experiments were made, and on each occasion the time was set and the arrangement made privately with the man's master. On one occasion the subject at 7.30 P. M., the time agreed upon for the experiment, fell into a sound sleep or rather trance, from which he was with difficulty aroused. He said that before he fell asleep he lost the use of his legs so that, desiring to kick away the cat, he found he could not move them. The other occasion was equally well marked and happened at the appointed time, 9.30 in the morning, and while he was walking across a field, engaged in his ordinary duties.

Of more recent examples made under test conditions with reputable physicians as the operators, and most intelligent persons as witnesses and participants in the experiments, those made in 1886 by Professor Pierre Janet and Dr. Gibert, both leading physicians of Havre, and witnessed by Mr. F. W. H. Myers and the late Dr. A. T. Myers of the Society for Psychical Research, are well known to readers of the *Proceedings* of the

Society, and are recounted in my former volume.

Other interesting cases have been reported by Dr. Dufay, a practising physician of Blois and also a senator of France. The following were laid before the Société de Psychologie Physiologique of Paris—a society formerly presided over by Charcot and including among its members many of the foremost physicians of France—and they were published with the bulletins of the society in the *Revue Philosophique* in 1888. They also appear in the *Proceedings* of the S. P. R. Briefly stated (1) Mlle. B. was a rather indifferent little actress at a theatre in Blois when Dr. Dufay was medical attendant. He had treated her several times for hysterical attacks, and found her an unusually good hypnotic subject. He could hypnotise her by a word or even a look, and he had noticed that her intelligence was greatly increased while in the hypnotic condition. He had sometimes hypnotised her just as she was about to appear in the scene in which she was to play, and on these occasions she always

made a great success; and it was this which induced him to undertake the following experiment.

One evening he arrived late at the theatre. The manager had just received a telegram informing him that the *grande coquette* in "Caprice," the play which was announced, had missed her train and could not be present. Mlle. B. was the only substitute, and the manager was anxiously waiting for Dr. Dufay, hoping for some assistance from him.

"Does she know her part?" the doctor asked.

"She has seen it played several times, but has never rehearsed it," replied the manager.

"Have you expressed any hope that I might come to her assistance?"

"I took care not to do that."

"Very well, do not let her know I am here—I will take advantage of this opportunity to make an interesting experiment."

The doctor did not show himself behind the scenes, but took his place in a closed box at the farther end of the house; he then willed intently that Mlle. B. should fall asleep. He learned at

the end of the play that the young actress at the same time stopped in the midst of her toilet, suddenly sunk down upon the sofa in her room, begging her dresser to let her rest a little. After a few minutes she got up, finished her toilet, and went upon the stage, where he himself had seen her make a splendid success. Not only had the doctor succeeded in his experiment of putting her to sleep mentally at a distance and under the circumstances noted, but in the hypnotic condition her memory was so greatly improved that she knew her part perfectly without ever having rehearsed it, and her artistic sense and whole personality were so elevated as to secure results far beyond her ordinary capacity.

(2) Mme. C., thirty-five years of age, and of a very nervous temperament, was easily hypnotised and had several times been relieved of most violent and otherwise intractable headaches. She would in some way feel the doctor's influence a block or more away—would declare he was approaching and go to the window to verify it. Under such circumstances he naturally considered

the possibility of influencing her at a distance. One day, when Mme. C. was in perfect health and therefore neither expecting to see him nor having her mind drawn toward him, the idea suddenly occurred to him that he would mentally order her to sleep, without her either wishing or suspecting it. Having made the effort, an hour later he went to her house and asked the servant who opened the door if an instrument which he had mislaid from his case had been found in Mme. C.'s room. "Is not that the doctor's voice that I hear?" asked M. C. from the top of the staircase; "beg him to come up. Just imagine," he said, "I was just going to send for you. Nearly an hour ago my wife lost consciousness and neither her mother nor I have been able to bring her to her senses. Her mother, who wishes to take her into the country, is distracted." The doctor entered the room, not intending to confess his part in the little tragedy, but Mme. C. immediately addressed him: "You did well to put me to sleep, doctor, because I was going to allow myself to be taken away to the country"; and she went

on to tell why she did not wish to go. The doctor continues: "I repeated the experiment many times with this patient, and always with perfect success. I have even completed the experiment by also waking her from a distance solely by an act of volition, which formerly I should not have believed possible. The agreement in time was so perfect that no doubt could be entertained."

Finally, it was arranged between the doctor and M. C. that, if one of Mme. C.'s violent headaches should occur when she was away from the city, the doctor should be notified by telegraph and he would put her to sleep from the distance, whatever it might be. This was afterwards perfectly accomplished between Sully-sur-Loire and Blois, a distance of 112 kilometers—nearly 70 miles.

Another form of influence exercised by the hypnotiser upon the hypnotised subject, without contact, is seen in the ability to impress scenes simply brought up before the mind of the operator with the intention that they should be conveyed to the subject. The following well-authenticated account is from Gurney, Myers, and Podmore's

Phantasms of the Living, vol. ii. p. 677. The subject's name was Gannaway and the hypnotiser's Clissold. The subject could be hypnotised and scenes easily be impressed upon him by audible suggestion. Later it was discovered that mental suggestions were all that were necessary to impress the scene upon the subject. On one occasion, the hypnotiser Mr. Clissold and the subject Gannaway were in the dining-room of the Hon. Auberon Herbert. Gannaway was hypnotised and stood in a corner, face to the wall. Then Herbert at the table wrote out a scheme of incidents to be used by the hypnotiser, as follows:

- (1) I see a house in flames.
- (2) I see a woman looking out of a window.
- (3) She has a child in her arms.
- (4) She throws it out of the window.
- (5) Is it hurt? etc., etc.

This was given to Clissold, who silently read it and formed a picture of the scene in his own mind. Gannaway became much excited and described the scenes as he seemed to witness them enacted

before him in succession, while they only existed in the mind of the hypnotiser.

Well-authenticated instances are on record where community of thought between operator and subject has been so complete that matters, purposely kept secret from others, were clearly perceived by the sensitive hypnotised subject and described to the hypnotiser with absolute correctness and minute detail.

So we have at least these six different and distinct methods in which unusual rapport is exhibited in connection with the hypnotic condition, namely:

(1) Affecting the sensation of designated parts of the body by passes made by the operator, the subject being in the normal state.

(2) So affecting inanimate objects by passes without contact that the sensitive subject in normal condition can distinguish them from other similar objects not so treated.

(3) Hypnotising at a distance.

(4) Community of sensation.

(5) Community of thought.

(6) Inability of B. to arouse a subject put to sleep by A., and distress caused by such attempt. A., however, can arouse him by an upward pass, or a whispered command; a fact so well known that it is unnecessary to illustrate it by cases.

That experiments attempted in cases like those above indicated will always succeed is not true, but it is true that they all sometimes succeed. It may even be true that the results, as is demanded in physical science, will always follow when identical conditions are present, but the difficulty is to secure identical conditions, for these conditions, instead of relating to inorganic matter—so nearly constant in nature, relate to two living and constantly varying organisms, and not only must physical conditions be taken into account, but mental and psychic conditions, so unstable, so various in different individuals, and so difficult to command. These conditions, however, have been secured in a sufficient number of cases and under sufficiently strict observation and surroundings to certify them as facts, and, being so certified, they demand consideration.

For one person to feel the sensations experienced by another, either tactile or connected with the special senses, particularly when the persons are widely separated or are in separate closed rooms, is *unusual*, and demands some other mode of communication than what we find in ordinary use. To affect the hand or a finger of a person in his normal condition by passes without contact, so that sensation is abolished, rendering punctures, burnings, and electric shocks unfelt, demands some unusual method or medium of communication. To put one to sleep by simply willing it at a distance of half a mile away, indicates some unusual influence and some unusual way of communicating that influence; and so of the other cases above referred to. Nevertheless, these phenomena are not without their analogies in physical science. There is a quality in the loadstone or magnet which acts at a distance and through intervening obstacles, producing physical effects without itself being cognisable by our senses. Why should it be deemed a thing incredible that the vastly complicated and highly

endowed human organism should have at least an equally extended function?

We have only the two categories before mentioned from which to choose our explanation; the method must be either physical or mental. If physical, there must be some physical aura, emanation, atmosphere, of some special or general character, at present unperceived by the ordinary senses, by which the effects are accomplished. Or, if mental, there must at least be thought transference, and the thought must be endowed with a power quite beyond our ordinary experience and be transferred by some method of which we are ignorant. Either the facts must be denied or an explanation derived from one of these sources must be appealed to. A certain number of persons will undoubtedly take the former alternative and deny the alleged facts; it is easier and at present perhaps more orthodox and popular, but generally the denial comes from those who indulge only in *a priori* methods; they are themselves quite without experience, and they reject the facts because they have not happened to ob-

serve them or because they are not in accordance with their ordinary experience. But the evidence for the facts is now so full and complete that neither indolence nor *a priori* objections can destroy it.

On the other hand a certain number accept the facts, some because they have seen them verified and some because the evidence regarding their genuineness seems to them conclusive, and to them the question comes again, What is the nature of the agent by which these unusual results are obtained? And here let it be again frankly admitted, we do not *certainly* know. Common sense, which, though frequently ignored, is often an excellent guide even in matters of science and philosophy, would indicate that for physical phenomena, such for instance as producing insensibility to pain without physical contact, or imparting a sensible quality to inanimate objects, a physical cause would be necessary. In fact, there are certain phenomena for which a mental cause does not suffice. It does not suffice for an explanation of causing muscular spasm by pointing at

a patient through a closed door, nor for imparting to water a quality which, the water being taken by an unsuspecting patient, would put him into a sleep in which he would become both unconscious and anæsthetic. Apart from these experiments, is there any ground for supposing such a medium to exist? Contemplate for a moment the constitution of things. Does not every particle of matter, organised or unorganised, have its emanation, its atmosphere, its aura? Some of them we can examine and analyse, and some are too refined or diffuse for detection by ordinary means.

Contemplate our solar system; consider our own planet. It has its centre of unimaginable forces of heat, electricity, we know not what. Enclosing it is a crude crust of solid matter. Covering this crust there was at one time an unbroken envelope of water, a more rarefied form of matter, which still covers nearly three-fourths of its surface; surrounding that is a covering of atmosphere many miles deep, a form of matter so rare that it at first may have been unnoticed or unperceived; then perceived, it was still un-

known as to its constitution. It was only known by its effects and its uses, and it is only in modern times that some of its constituents have become known, but even now probably not all. We have reason to believe that all the planets are formed upon the same general plan. They each have a centre of heat and energy, enclosed in a solid crust and enveloped in an atmosphere. So the whole system revolves about the sun, each carrying with it its own special emanation or atmosphere, extending out many miles into space. But that is not all. The sun with its own fiery envelope, and the planets each with its own special atmosphere surrounding it and adhering to it—the whole grand system with its separate bodies is swimming in a still rarer medium; we call it ether, but we know nothing whatever of its constitution; we only know it by its effects, its uses, and chiefly by its transmission of light by vibratory action. Moreover, an esoteric philosophy declares that while our solar system, together with a vast number of other suns and systems, is revolving around a com-

mon centre in this ether, which we know, all this is only a part of an unimaginably greater and grander system revolving around a still more distant centre and swimming in a medium as much more refined than the ether we know as this ether is more refined than our atmosphere. Of this we experimentally know absolutely nothing, while of the ether we simply know it exists, and we know it, not because we have captured it and analysed it, but because certain phenomena exist which make its presence necessary, and scientific people believe in its existence on that ground alone. Why not the same belief for psychic as for physical phenomena?

Again, consider the action of molecules of matter in their upward journey from so-called inorganic matter to living organisms. Who knows the nature of the influence, the attraction, which causes certain molecules to unite and form air, and certain others to form water, and still others to form the emerald, diamond, or ruby? We call it chemical affinity, but we know it, not by its nature or constituents, but by its action and

uses. Yet no one questions the fact of air, water, or the ruby because we do not know all about the influence which causes molecule to choose molecule and to assume these particular forms which we know, and no other.

Who can conceive of these molecules otherwise than as being possessed of a *quality* which inheres, permeates, and exhales, forming an atmosphere in which each molecule dwells, even as the earth in its atmosphere and the solar system in its ether, and by which it unites with other molecules whose qualities and atmospheres are congenial; and this affinity, causing them to become lost in each other, begets another arrangement of their elements more useful and upon a higher plane than either occupied before the union. Who knows the influence which determines the rapid movements of the simple vegetable cell in some stages of its most interesting transformations as witnessed under the microscope in the common confervals of our ponds and water troughs, or of the beautiful ciliated protozoa which are found in their company?

Who knows the subtle influence exerted by the pollen upon the maturing germ in the ovary of the flower, or the method of its transmission through stigma and style to reach its destination? And yet these are processes upon which depend the continuance of species in plant life. Or coming directly to human beings, who can tell why all apparent qualities—beauty, cleanliness of body, and activity of mind—being equal, there is attraction, affinity existing between two individuals in one case and indifference or repulsion in another. In the one instance there is comfort, harmony, enjoyment, perhaps marriage; in the other there is irritation, discord, misery, even when no word is spoken. The touch of one person soothes and relieves pain, the touch of another irritates and may even cause illness. As in molecules and worlds so in the whole world of life and humanity, there is an atmosphere surrounding each atom, each organism, and each individual; an emanation denoting qualities, physical, mental, and spiritual; and when these atmospheres are harmonious there is affinity, when inharmonious

there is repulsion. Some are not fully sensitive to these conditions and so neither greatly suffer nor enjoy proximity, others are sensitive and keenly perceive, and according to circumstances enjoy or suffer; and it is from those who are sensitive, who are able to perceive, not from those who cannot, that we must obtain our knowledge of this personal atmosphere or aura. Reichenbach more than fifty years ago proved beyond a reasonable doubt that many sensitive persons could see a luminosity emanating from the poles of a horse-shoe magnet. It was described as a feeble light, discernible to most sensitives only in total darkness, and even after being a considerable time secluded in the darkened room; but, under proper conditions, more than fifty people, some in perfect health, others affected with various nervous diseases, but all of the sensitive type, were found who could perceive the luminosity, and all described it in similar terms. A majority of these could also feel the influence of the magnet, especially when the open poles were directed toward the sensitive; nor

does it in the least invalidate this experiment that magnets have not been perceived by a hundred insensitive people; and sometimes sceptics, in trying by experiment to show that the effect of the magnet was wholly imaginary, conspicuously fail in their object if the experiment is tried with a real sensitive. One physician, desiring to make the experiment and to prove that the whole sensation was the effect of the imagination, brought his horse-shoe magnet with him, and having witnessed some successful experiments, produced his own magnet, which in the hearing of the sensitive he described as the most powerful one he had ever experienced. When it was applied to the patient, however, she declared she could not confirm the doctor's statement; on the contrary, she found it much the weakest that had been tried—in fact, she could not discern any effect whatsoever. The doctor afterwards acknowledged that the magnet had been demagnetised, on purpose to deceive the sensitive. Reichenbach's experiments proved the same thing regarding large, perfect crystals; namely, that

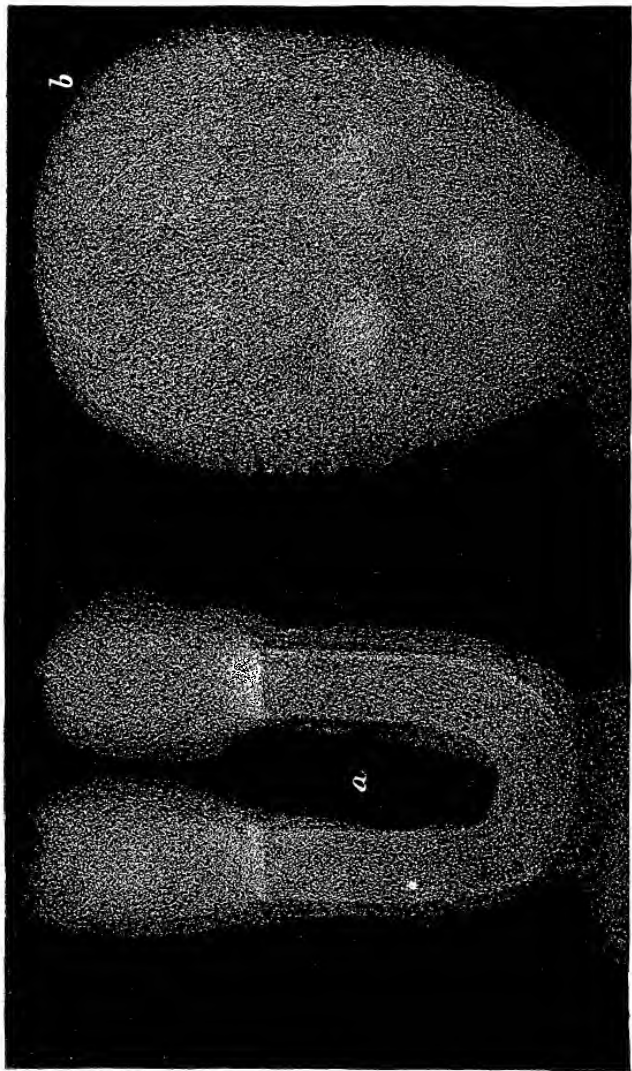
sensitive patients could both see the light in a dark room and feel the effect. Again the same thing was shown regarding different parts of the body; the same light or luminosity, like a light cloud in the darkness, was seen surrounding or emanating from the eyes, face, fingers, region of the stomach, and other parts of the body. In my own experience, many patients of their own accord speak of perceiving the passes made over the face or down the whole length of the body, and they describe the sensation in the same language as the sensitives of Reichenbach—some as a feeling of warmth, or a warm breeze, others as a coolness, and others as decidedly a "pins and needles" sensation, such as is experienced from a mild electric current. One subject, a man of sensitive nervous organisation, was acutely sensitive to the passes, and when I first commenced making them in close proximity to the body, but entirely without contact, he bounded from the sofa upon which he was lying and exclaimed with great emphasis, "Zounds, man! you have a battery somewhere about you." I soon convinced him that

this was not the case and, by increasing the distance of the passes from the body to two feet or more, while still distinctly felt, they were merely like an agreeable warm breeze.

The experiments of Reichenbach were criticised and ridiculed in scientific circles, according to the fashion of the time, when they were first published. They are, however, so clear in the way they are described and so genuine and convincing that they seem to me well worth presenting to the reader, and I quote one or two as examples. His first experiments were made with diseased persons, but, as the criticism was made that the sensations of the sick could not be trusted, he sought sensitives among those who were in ordinary health. He writes: "Miss Sophie Paur, who was kind enough to be present at some experiments, is young and in perfect health; tall, slender, and of sensitive temperament. She was good enough to devote herself to the repetition of these researches several times, at intervals of a few months. When, after allowing sufficient time for her eyes to become accustomed to the dark-

ness, I placed before her a row of magnets, the horse-shoe among them being still closed by armatures, she saw these in their natural form, that is odically incandescent, and she expressed pleasure at the peculiarly delicate beauty of the appearance. As I removed the armatures one after another, she saw the odic flames blaze up over the poles, and always stronger, larger, and brighter at the northward than the southward poles. The flames always became brighter when I pulled off the armature, and then returned to their constant magnitude. They appeared to her one and a quarter, two and a half, four, and eight inches long, according to the different strength of the bar and horse-shoe magnets. She saw the ninefold horse-shoe with flames twenty inches high, and above these a delicate vaporous column rising up to the ceiling of the room, the northward pole having a blue and the southward a reddish-yellow flame. She found a pocket horse-shoe glow most intensely when it lay upon her extended hand, its light being strengthened by her own odic force,

“ Dr. Endlicher, Professor of Botany, Director of the Botanical Garden of Vienna, forty-three years of age, so well known throughout Europe as a naturalist that I need say no more of him or speak of his fitness for physiological researches, favoured me with his presence for some hours in my dark room. He saw besides the light which parts of the human body, organs of plants, crystals, and amorphous substances gave out abundantly and distinctly whitish luminosity from magnetic bars eight inches long, and elongated flames issuing from both poles. He also saw onefold, threefold, and fivefold horse-shoes surrounded by a halo of light as long as they remained closed, and, when opened, emitting vaporous flame two to four inches long from both poles, while the ninefold horse-shoe, turned upwards, sent out streams of light which were nearly forty inches high and produced a light spot upon the ceiling of the room. He saw the same in a larger and stronger degree from the poles of a strong electro-magnet, viz., forty inches high, stronger from the northward than the southward



a, A HORSE-SHOE MAGNET; *b*, A HUMAN FACE AS SEEN IN PERFECT DARKNESS BY ONE OF REICHENBACH'S SENSITIVES.

pole, and producing a bright circle of greater extent upon the ceiling." *

Mr. Gustav Anschutz, a painter of Vienna, a healthy, vigorous man thirty-five years of age, saw the same appearances as above described, and being a painter was able to represent them as they were discerned by him, and it is from his paintings that the accompanying illustrations were made, the whole plate, of which the accompanying cut is a part, representing magnets, crystals, flowers, the human hand, and the face of his own wife as seen illuminated by the odic light in perfect darkness.

* The peculiar perceptive power of Master Leo Brett of South Braintree, Mass., is of interest in this connection. He is a remarkably bright, healthy, and active lad, ten years of age, and the son of a reputable physician—Dr. Frank W. Brett. He is easily put into the hypnotic condition by his father, and when in that condition he is able to see distinctly the tissues, bones, and all the internal organs of the body and describe their condition. He has examined organs, bones, etc., by means of the X-rays, but he scorns that method, declaring that he sees much clearer himself. The correctness of his perceptions has been demonstrated in numerous instances, not only by patients themselves, but by *post-mortem* examinations. The point of special interest is, that he sees "an atmosphere of pale-green light flashing in every direction about the patient for a distance of four or five feet." This he sees around all persons.

The descriptions of the light are fully given by more than fifty persons of every degree of intelligence and position in society, male and female, in health and sickness, forming, as it seems to me, a chain of evidence which no one but a sceptic of the habitual and unmitigated type could reject.

In 1883 the Society for Psychical Research took up the subject of Reichenbach's experiments and attempted to reproduce them. The darkened chamber and the horse-shoe and electro-magnets were prepared. Sensitive subjects are much less frequently found in England than on the Continent and no such proportion of sensitives was found as was the case in Germany, but out of about forty subjects who were introduced into the dark chamber three were found who were able to see the luminosity from the poles of the electro-magnet and tell with the greatest precision the moment of the making and breaking of the circuit by the appearance of the flame at the poles, and this flame was described in almost the exact terms in which it was described by Reichenbach's

sensitives, even to the larger flame at the northward or positive pole of the magnet.

So far the cases of psychic phenomena needing some sort of connecting medium or influence, transcending the powers of the senses in their ordinary use, for their explanation have had reference chiefly to hypnotism in some of its phases, but such cases form only a small minority of the whole number of phenomena needing such aid. The class of phenomena which may be classified under the general heading of telepathy or thought transference alone furnishes a vast array of instances where information has passed from one person to another, and been received and recognised, through distances varying from a few feet to half the circumference of the globe. The evidence for the fact of telepathy or thought transference cannot be presented here; it is given *in extenso* in the *Proceedings of the Society for Psychical Research*, and has been summarised and facts and evidence presented in my former volume, already referred to. Such facts are still reckoned as being beyond the border land of

science, rejected by some with the same supercilious contempt as was indulged in by the scientific bodies of Europe when Franklin first made known the fact that electricity and the lightning of the storm-cloud were identical, and yet the same facts are accepted by another large and constantly increasing class of scientific men of equal weight and influence, as well as men and women of general intelligence and ability to appreciate evidence, who have taken the trouble to honestly inform themselves concerning the matters at issue.

I will venture to call attention to two or three other classes of facts, ignored for the most part because they cannot be experienced or experimentally witnessed by everybody, and the knowledge of which must be mainly acquired from the reports of that much and unreasonably distrusted class of persons known as sensitives. First, outside the domain of hypnotism, I will mention a class of phenomena best known under the general designation of psychometry, or the perception by certain sensitive persons of the condition, phys-

ical and mental, and also the surroundings, of other persons concerning whom the perception is to be obtained, and also of related scenes and events—results secured not only by personal contact or actual presence, but by simply holding some article which has been worn or been in contact with the person. For example, a sensitive was struck with horror on being presented with a shred from a piece of cloth which a suicide had twisted into a rope and used for hanging himself. The whole scene of the tragedy was distinctly visualised, the person described, and the motive for the suicide given—a fact which was not then known, but which afterwards proved to be true. Mr. William Denton, in a book entitled *The Soul of Things*, consisting of a series of psychometric researches made upon this line, has given hundreds of instances observed by himself with the co-operation of his wife, young son, and a few other persons acting as sensitives or percipients. The following is a condensed account of experiment No. LXXIV, in Denton's book: Mrs. Denton was the sensitive; the specimen pre-

sented to her was a portion of volcanic tufa, about the size of a bean, from the excavations of Pompeii. All knowledge of this specimen was carefully concealed from the psychometer, both as to its locality and character. (vol. i. p. 180). Holding the specimen in her hand or placing it on her forehead, she said, "I see coloured figures on the wall; I feel the influence of something back of me; it seems like a building; it is a very heavy structure; this specimen comes from some old country; the influence is ancient; it reminds me of Dickens' song of the Ivy Green, which

"Creepeth o'er ruins old.

One side of this building looks out on the water, it may be the sea, for I feel the influence of some large body of water. In front of me and to my left hand the view is all shut out, and I have been trying to find out the cause. It seems as if there was a great mountain, so high that I have to elevate my head to see the top of it. The mountain looks volcanic, and there are smoke and stones and cinders and dust all issuing from it in a dense body. They are thrown up with such force that

for a great distance they form a perpendicular column resembling somewhat a tall chimney, and then spread out on all sides. The mountain seems a hollow shell to a vast depth; the crater at the top being merely an orifice of small dimensions, compared with the great cavern in the interior. The mountain has two peaks; the lower one much smaller than the other, but much sharper. I hear the mountain bellow—what a depth that comes from! The influence that produces the eruption seems different from any I ever felt before. How strange it is that I did not see this at first, for now everything seems so insignificant compared with it. The amount vomited out is immense. It is not lava, but spreads out in a great black cloud that rolls over and covers the country like a flood. I can hardly believe what I see is correct. It looks as if it would bury everything all around it. What a sight! There it goes pouring, spreading, foaming as it rolls down the mountain side in great black waves. It seems to me there is water, too, running down the side of the mountain. At first all seemed dry, but

now the mountain belches out water that sweeps everything before it. It is washing away the cinders and ashes that it previously threw out. I see the water rush through the cleft between the upper and lower peaks and sweep a vast amount of material down. What a desolation it spreads over the land! It is not a dash and then over, but it continues to pour out for a long time. The lower part of the mountain seems entirely buried. It appears to extend for several miles and makes it seem like night, it is so dark. There are occasional flashes that look like lightning, and others that are not so evanescent, seen through that dense cloud. They seem to be caused by irregular bodies of fiery matter shot up from the crater. I can think of nothing but electricity that could produce the tremendous force necessary to eject this material to such a height that it falls miles away. Below, at the foot of the mountain, there is ruin to everything. I do not see any place at the bottom. It is a great barren field, or rather an immense desert of cinders and dust everywhere. I cannot recognise any place. There is nothing

visible that was there before. Even the water for a long way looks converted into land, being covered deep with a dark scum of this same material. I feel the influence of human terror that I cannot describe. It is awful. I see no one, but the feeling is almost overpowering. I feel like screaming. There are many different sensations commingled, but there is a horror more overpowering than all. This is either Herculaneum or Pompeii. There is no fancy about this; it is too terribly real. Some seem to regard it as a judgment of the gods; there is wild agony, prayer, blind dread. Now I see them; some wring their hands, others throw up their arms wildly." Then follows a description of the rush of the multitude from the city, the darkness like night, a fresh burst from the mountain, the wild efforts to save themselves or their children or aged parents. The psychometer had never read the Pliny description of this scene nor any other. In no other description does the element of water come in as playing a part in the destruction, and yet the casts of human bodies and objects discovered in the excava-

tions indicate that the material in which they were encased must have been soft like mud or mortar.

Geological specimens were also used for psychometric purposes, a single one being taken from a collection of fifty or one hundred, each done up in a separate cover, no one knowing what the specimen taken at random was, until after the experiment was made and the psychometric report given. In this way remarkably correct descriptions and drawings were given of scenery and animals of the different geological periods—of the lake-dwellers of Switzerland, and prehistoric man, corresponding with the period indicated by the specimen under inspection.

Another class of cases to which I will briefly call attention is the power which some persons possess of producing hallucinations in the minds of other persons, simply by forming pictures in their own minds, which they mentally impress upon others—not upon *one* only, but upon several at once; making what is known as a collective hallucination. The best examples of this phe-

nomenon are found in India and Thibet. Of course there are travellers' tales and incidents given in fiction tending to confuse the casual reader, but aside from all these exaggerations and unauthenticated stories, there is a very important residuum of well-sifted facts. Take, for instance, Jacollicot's *Occult Science in India*. We have here the narrative of an educated Frenchman occupying a high judicial position, for fifteen years a resident of India and a close student of its people, its customs and peculiarities. The last chapters of his book are devoted to the performances of a small class known as yogis or fakirs. In order to judge concerning the performances of these people, it is needful to bear in mind the following statements: They never give public performances before large numbers of people; generally, they have no assistants and no possible confederates; they present themselves for their performances perfectly naked, or clothed only with a piece of linen cloth the size of one's hand, and no paraphernalia but a very small bamboo wand and a small whistle. They know

none of the tricks of European conjurors. They perform anywhere the audience desires, on a floor, a pavement, or the bare ground. They will repeat any performance any reasonable number of times, for closer inspection and study. They ask no pay, but accept whatever trifle is offered.

To say that performances done under such conditions are of the same character as those of western conjurers and prestidigitators, is simply to talk nonsense, though doubtless there are third-rate performers who eke out their performances by sleight of hand. What are the qualifications necessary for the true Indian yogi? They belong to a separate class or caste, and during a period of many years they undergo a course of training which has for its object the modifying of their organisation so as greatly to increase the production of the subtle emanation from the body which they call *agasa*, the force of the ego, and which corresponds to our variously named, and generally considered hypothetical, nerve force, odic force, vital force, or spiritual force. What do they actually accomplish? Jacollicot's yogi

came to his room every day for fifteen days. Generally there were two long séances each day, one in the bright daylight, the other in the night with bright illumination, and while applying the severest tests in order to discover fraud, he could never detect the slightest deception. One instance is given of the yogi's power to move inanimate objects. An immense bronze vase, full of water, stood in the room. The fakir stood several feet away and extended his hands toward the vase. Within five minutes it commenced to rock to and fro upon its base and gently approach the fakir with a regular motion. As the distance diminished metallic sounds escaped from it, as if some one had struck it with a steel rod. Sometimes the blows were so quick and numerous that the sound seemed like that made by hailstones falling upon a metal roof; sometimes measured and slow, and sometimes continuous like the roll of a drum. Jacollicot asked if he could give directions regarding the movements of the vase, and the fakir having given consent, it moved backward and forward according to his command, and the blows

changed in their intervals, in response to his request, from slow strokes to a continuous roar. Another day, taking a small teak-wood stand which could be lifted with a single finger, he placed it on the terrace in the open air and asked the fakir if he could fix it there so that it could not be moved. The fakir at once walked to the stand and, imposing both hands upon the top of it, stood motionless for nearly a quarter of an hour. Then, with the fakir's permission, Jacollicot approached the table and took hold of it, attempting to lift it, but it was immovable, as if screwed to a floor. Violent effort was then made with the result that the top came off in his hand, but the legs and cross braces remained standing and still refused to be moved. Requesting the fakir to go away to the other end of the terrace, after a few minutes he was able to handle the stand without difficulty.

On another occasion he was walking with the fakir and they passed a large garden in which was a well, from which a servant was deliberately drawing water and pouring it into a bamboo pipe

to be conducted to a bathing room. The fakir simply extended his hands toward the well and at once the servant, though pulling with all his might at the cord, could not make it move over the pulley. The servant, imagining some evil spirit had stopped his work, at once commenced an incantation in a loud, harsh voice, but immediately his voice died away in his throat, and notwithstanding violent efforts and contortions, not a sound could he utter. After looking at the curious spectacle for a few moments the fakir lowered his hands, when at once the servant recovered his speech, and the rope moved easily over the pulley again. A great number of other feats were accomplished, among which was the sprouting of a pawpaw seed which Jacollicot had himself procured. In two hours, the fakir being entranced and cataleptic during the time, a shoot eight inches high had grown. Other performances were what we would call of the spiritualistic order: materialisations, hands which transplanted flowers and other objects from one part of the lighted room to another, and the appearance of

full forms although the rooms were so arranged that it was impossible for any one to gain access without discovery. Jacollicot does not pretend to say how all these things were done, only that they were done, and that, fully alive to the possibility of being psychologised, he certainly was sufficiently himself to take copious notes during all the performances, lasting, as before remarked, hours at a time and over a period of fifteen days.

As regards the production of absolute hallucination, the report of the officers of an English war ship, in company with several English civil officials, is full and complete. Many wonderful performances were enacted under conditions of their own choosing, and finally the ghastly one of a child being placed under a basket in full view, which was then run through and through with a sword; the blood flowed out under the basket, the child screamed, and when the whole horror of the tragedy had culminated, the basket was removed, but there was no child, no blood, no signs of the tragedy whatever. When pressed for an expla-

nation, the fakir replied, "Gentlemen, in all this exhibition you have seen absolutely nothing."

Concerning the reliability and evidential value of these Indian performances we have not only to consider the capability of the observer and his possible bias—the personal element—all of which in the preceding cases were most favourable for true results, but also the probabilities of their truth and genuineness—the analogies between the performances of the Indian fakir and acts of a kindred character performed among ourselves. For example, the movements of the great bronze vase were only an extension of the same force or influence by which tables and other heavy objects are moved in the presence of certain persons, as vouched for by many intelligent and unprejudiced witnesses here in the West. The same is true of the fixation of the table. Concerning the sprouting of the paw-paw seed we only know of the immensely stimulating effect of electricity upon vegetable growth, and we know the power which some persons possess of imparting vitality to others and even of causing certain qualities to

inhere in inanimate objects—as, for example, in magnetised water; and it is at least conceivable that this Indian fakir had by some similar process the means of accomplishing in two hours what in the ordinary course of nature would require four or five days.

Moreover, among our own American Indians many of the same supernormal phenomena have been observed. Major North of the U. S. A. reported to Mr. Grinnell, the authority on Indian customs and folk-lore, that he saw with his own eyes the Pawnee Indian doctors make the corn grow—not even manipulating it, but standing apart and singing.

The fakir's inhibition of the servant's action while drawing water at the well was only an extension of the same influence which silently inhibited a lady from carrying a glass of wine to her lips while at her dinner; the same influence enabled Rufus Sanborn to hypnotise Ira Healy half a mile away, as he was innocently coming along the road toward home, and by a silent command cause him to put his hand out straight and

rigid before him and keep it so while he completed his homeward journey. The tragedy of the child pierced through and through beneath the basket is only an extension of the tragedy of the burning house which Gannaway so vividly saw and described, simply from the picture silently formed in the mind of his hypnotiser.

Such, in any case, are some of the facts bearing upon the subject of rapport, and such are a few, and only a few, of the phenomena which demand some practicable medium, physical or mental, for their production and explanation; and in seeking this medium it is difficult to understand how any means of communication, even between mind and mind, can be effective when divested of all physical characteristics. The only theory which has been set forth at all approaching this character is some form of the vibratory or wave theory, but even here the medium through which the vibratory principle acts is not designated; and whether it is propagated through the atmosphere like sound, or through the ether like light, or whether a yet undiscovered medium is necessary, is not stated.

The most delicate vibratory action with which we are acquainted is that connected with the transmission of light, but are we to understand that vibrations of a certain number of millions per second is all there is of light? We are told that when the prepared photographic plate is properly exposed to a distant star; the rays of light acting on that plate erode and disintegrate its surface, and so leave a visible image of the star upon the plate. Do these vibrations alone produce this chemical change, or is some *quality* transmitted with the vibrations or generated by them? Again, vibrations through all the mediums with which we are acquainted are liable to be turned aside or obstructed, but we know of no substance which constitutes a barrier to thought transference, and we can hardly conceive of such an obstruction. It would seem then that, if the vibratory theory is to stand as an explanation of the method of thought transference, a medium different from any we are at present acquainted with must be hypothecated. I am not arguing against the possibility of thought transference by vibra-

tion; only, if we entertain a theory, it is well to take into account its difficulties.

Still again, we cannot conceive of vibratory action itself as other than purely a physical action, and, when we speak of "psychic force," either we are using words without meaning or we mean the power of thought to produce physical effects, as, for instance, to produce vibrations. But going back one step farther, what is this thought which produces physical effect? We should be unwise to dogmatise where so many wise men acknowledge ignorance, and the wisest disagree, but would it not help a little to admit a material element into our conception of thought? Is it possible to realise in our consciousness thought disconnected with organism any more than it is possible to realise gravitation without some form of matter in which it inheres, and, by the same reasoning, is not affinity, or love, apart from all material substances a mere abstraction? Gravitation, affinity, love, and thought all demand that there shall be matter, or they have no existence.

Indeed the transcendental theory of pure spirit or pure thought is difficult of conception and is declining, just as the gross materialistic idea that nothing but matter exists is losing ground; each is coming to occupy its appropriate and important place. Matter is no longer despised, but is dignified because of its spiritual quality, and spirit is no longer a useless abstraction, but is the essential attribute of every atom and molecule in the universe, whether it forms a part of the crust of a planet, the petal of a flower, the interstellar ether, or the thought of man. Matter and spirit are inseparably joined and neither is complete without the other. The subterfuge of changing names simply, and saying *substance* instead of matter, is sufficiently transparent. The man with the club is in evidence, even though the ostrich's head is in the sand.

Still we have to deal with both matter and spirit, however closely they are united in our conception of them; and unqualified monism, whether material or immaterial, is a garment too short wherewithal to cover a man. If matter is all

illusion, it is an illusion which "will not down." Nor does the inconclusive reasoning of the metaphysician nor the assumption of superior acumen, and the high disdain on the part of transcendental philosophers of every name and grade, for those who believe a spade is a spade, serve in the least to banish it. There is matter, and it is real, but wherever throughout the universe it exists, it palpitates with that same mysterious force. Its name is not important; we may safely call it spirit; and wheresoever in the universe spirit exists it has its vesture of matter, however refined that vesture may be.

We have learned to take cognisance of some of these subtle forms of matter, and to note the phenomena which they exhibit; we must realise that we do not know them all. We know light and heat, and attraction, and chemical affinity. We know life and sensation; we know instinct, intelligence, reason, and genius; they are all phenomena resulting from the interaction of matter at various stages of development and that mysterious force which is its significant attribute; and

the higher the organisation, the more wonderful the phenomena which result.

The physicist deals mainly with forms of matter which are palpable, which he can recognise by his senses, and which follow laws that are measurably well defined. The psychologist deals with phenomena which are more subtle, where the utmost refinements of matter that are recognised fail to aid in any intelligible way in explaining what he observes. For instance, when Clissold, the hypnotiser, silently formulates in his own mind a fictitious scene representing a burning house and a woman with a child in her arms appearing at an upper window, and Gannaway, hypnotised and standing ten feet away with his face to the wall, perceives the scene which Clissold has silently formulated, with all the emotion that such a scene would naturally excite, there is a psychological phenomenon, a transference of ideas without any known means or medium for the transference. The physicist may not be interested, it is out of the field of his observation. He may even doubt the reality of the phenomenon, and

there for him the matter ends. With the psychologist the case is different; it is quite within the field of his observation; he has seen these hallucinations produced many times by whispered suggestions, even by suggestive movements. He now witnesses the same phenomena without contact, speech, or even near proximity. He has no doubt of the genuineness of the phenomena and he looks about for a means by which they may be explained or at least made probable. He considers what is necessary, just as the physicist considered what was necessary to account for the phenomena of light. He considers the vibratory theory, its analogies and its difficulties. He considers it as an hypothesis with many probabilities in its favour, but so far incapable of demonstration. He turns again to look for a new physical medium, either to help out the vibratory theory or for independent consideration. He studies again the experiments of Reichenbach, corroborated in important points by the experiments of the Society for Psychical Research. He is led to reconsider the tabooed subject of

emanation and atmospheres from human organisms. He finds the evidence of a visual nature dependent upon a special class of persons known as sensitives. He finds these sensitives are from every class and condition as regards health, occupation, intelligence, and position in society, and they all agree substantially in their description of the emanation from magnets and various other substances, especially from the fingers, eyes, forehead, mouth, and in less degree from the whole human body. He sees no earthly reason why the abundant evidence of these persons should not be accepted. The theory of emanation being allowed, whether fully accepted or not, evidence of its truth comes in from every quarter. Personally he verifies the fact that many patients *feel* his own passes—some mildly, some even strongly, according to their degree of sensitiveness; evidence accumulates that a quality is imparted to inanimate objects by passes without contact, by which sensitives can distinguish that object from all other objects not so treated; especially is this true of water. He finds by careful

observation that the influence of persons and of locality inheres in objects which have been in contact with those persons or have long lain in a given locality, and that sensitive persons can detect and definitely perceive and describe these influences; he sees some persons possessing qualities which enable them to produce physical effects which cannot be produced by others—effects ranging from unusual powers of hypnotising and healing to controlling the actions of other persons without even contact, producing hallucinations, fixing objects so that they cannot be moved, and making them move without contact, or with contact such as could by no possibility produce the effects. These things are done. No simple theory of vibrations is sufficient to accomplish or account for them, but those who possess the special physical condition naturally, as is occasionally witnessed among us of the West, or those who have acquired it in an unusual degree by a long course of studied preparation and practice, as in the East, can most undoubtedly accomplish these unusual things.

None of these phenomena are in *opposition* to any well-established law of nature, they are simply *beyond* what we are accustomed to consider the limit of human power, but not one whit further beyond such limits than were the telegraph, the telephone, the spectroscope, and the X-ray, beyond what was supposed to be the limit of the powers of Nature or her laws, as defined by physical science before these discoveries were made.

And now, to what useful purpose does this survey tend? That no demonstrated means exists by which thought transference is effected, either in the normal or hypnotic condition, has been already admitted; and yet, not only transference of thought and of definite ideas, but also of sensations, is a demonstrated fact. There is a facility of communication independent of the organs of sense in their ordinary use, a rapport, between some specially sensitive persons, and especially between some hypnotised persons and the hypnotiser, which is just as much an established fact as that light is communicated by vibration of the

ether. The great majority of people have had no proof of this latter fact; they do not even know that it is a fact; most of us are dependent upon those who have special facilities for experimental proof for our knowledge of the matter. It is exactly the same with regard to telepathy, and the denial of the facts by ordinarily intelligent persons is just as much an indication of "banal ignorance" of this particular subject—and I may say of a coarse and unappreciative philistinism—as the denial of the various phenomena of light would be by the same class of persons.

The facts being admitted, it is certainly the duty of those who are in this line of investigation, and who have the facilities, to use all diligence in ascertaining the relation of these facts to other established facts; to study the phenomena connected with them and endeavour to discover the laws which govern them. It must be understood, however, that these investigations can be carried on, at the present time at least, only through that class of persons known as sensitives. The fact that A. can put his head between the branches

of a huge electro-magnet and feel nothing is no proof that B. cannot feel the influence of even a small open horse-shoe magnet directed toward him; one is a sensitive, the other is not. The fact that A. feels no effect when my finger is energetically pointed toward him and he cannot detect the difference between water which has been magnetised or treated by passes, and that which has not been so treated, is no proof that my patient M. M. did not perceive a like gesture directed at her even when her back was toward me and when she was unaware of my presence, or that she could not instantly and infallibly detect the difference between water which had been treated by passes, and that which had not. She was an unusual sensitive; A. was not. She was one of those from whom we learn something about the finer influences and susceptibilities, while a thousand people like A. would yield no results.

But it is because no results are yielded by the class to which A. belongs, and because we are limited in our experimental knowledge of the

subject to the small class of sensitives, that physicists and physiologists remain sceptical.

In studying this subject, then, we must learn, first, not to expect results excepting from a small number of those who may be examined, and with due precautions we should respect the testimony which those persons give.

Second: There should be some definite ideas regarding the various phenomena which we wish to study, and also some definite idea as to possible modes of explanation and possible agents in their production. The nature of the phenomena to be studied has been already sketched in the present and preceding chapters; of possible agents or methods of production I would suggest three, each of which may bear a part, and each of which should be thoroughly considered.

(1) The wave or vibratory theory, which is likely at first to find most favour with those whose studies have been mostly in the line of physical science, and which is so strongly brought forward by Camille Flammarion in his recent book, *The Unknown*,

(2) The theory of personal emanation, which was never for a moment doubted by the mesmerists of the first half of the century, against which there has been an unreasonable reaction on the part of the medical profession on account of its inherited dislike of early mesmerism, but of which there is abundant experimental proof.

(3) The theory of the action of the subconscious mind, a theory known to the general public only within the past few years, and which has been considered in a former chapter as well as in a former volume.

Each of these theories contributes its quota to the subject of rapport in general, and each, but especially the second and third, is closely connected with hypnotism, and all are experimentally best studied with patients who easily go into the condition of induced somnambulism. A word with reference to the phenomena which seem likely to be best accounted for by each of the three theories: Concerning the vibratory theory, it may be said that it is entirely hypothetical, in that respect differing from the other two, both of which

have well-observed facts and experimental evidence to present. Nevertheless, it has its analogies in physical science and would find its most natural place of usefulness in thought transference.

The second theory, that of a personal emanation, has three great sources of proof, independent of that which has occasionally fallen under the observation of a few physicians in recent years; first, the very full evidence of the early mesmerists in which Esdaile bears so conspicuous a part, and second, the evidence of Reichenbach, corroborated in part at least by the experiments of the Society for Psychical Research, and then the evidence of clairvoyants of almost every age. It would find its most effective work in explaining the transference of qualities to inanimate objects, by means of which they are recognised by sensitives, and in giving clues to psychometers by which, conditions, and even future probabilities, are made known.

The third theory, the action of the subconscious mind, has abundant facts and experimental evi-

dence to its credit. The conscious mind, the intellect, is personal, egotistical, comparatively narrow in its sphere of activities. The subconscious mind is cosmic; it is related to the universal forces of nature, the forces which antedate organisms and which determine the direction of organisation. It has direct kinship with the automatism of the earliest living forms, with instinct, that most wonderful faculty of animal life; it did marvellous things before the brain, the organ of intellect, came into existence; its highest expression as a constituent of the human mind is seen in child prodigies, in genius, in clairvoyance, in prophecy. The brain and intellect were needed for the more perfect differentiation of personality, to make distinct the ego; but modern civilisation has brought it into abnormal prominence and activity, has caused it to overshadow and in many cases apparently to obliterate the subconscious mind. The man of affairs no longer attends to impressions; he has no time for passivity, in which the ego and consciously directed thought and reasoning are temporarily in abeyance, thus giving

the subconscious mind an opportunity to act and impress itself. Dreams of every kind are despised. The clairvoyance of the somnambulist is scorned and the words of the seer are looked upon as meaningless babble. In a word, the action of the subconscious mind is altogether discredited, and consequently its monitions become feeble and unreliable. Occasionally, however, it flashes up and exhibits its superior function, as in the following instance. An artist, a well-known musician, is spending a pleasant evening with friends. Suddenly the thought comes to him like an irresistible impulse and command, "Go to your room—go to your room." He tries to shake off the feeling, but it becomes more and more imperative and persistent. He makes known the impulse to some friends. They dissuade him, arguing that it is only a whim, that it will disturb the harmony of the party, and that he should disregard it. But the impulse is too strong and he goes. Arrived at his room he seizes his bed and removes it to the opposite side of the room. He is then perfectly contented and quiet. He re-

turns to his friends, finishes the evening, goes home and retires for the night. Scarcely is he asleep when he is aroused by a loud crash, and on examination he finds a large beam from overhead has fallen directly across the place formerly occupied by his bed, and in such manner as would inevitably have maimed, if not have killed him. Something in the artist foresaw trouble. The brain with its conscious intellect has no power to foresee or give such a warning, but that cosmic, far-seeing subconscious mind foresaw and warned the short-sighted conscious mind of the danger. The artist, in some subsequent "experience meeting," might have told the story with great effect as a special interposition of divine Providence to save him from an impending calamity; and the interposition *was* divine, the divine within himself; it was his subconscious mind that gave the warning.

How little does man even now know of himself, of his powers, of his divine inheritance. Concerning all the methods by which this cosmic mind acts, both near by and at the greatest dis-

tances, by making use of vibratory action, or clothing itself with those refined physical emanations which sensitives so uniformly see and describe, and so going forth on its errands, we still know comparatively little; but whatever its methods it is a fact, an intelligent power, and to deny it on *a priori* grounds is to stand in the way of all true advancement, even in physical science, in whose name this barrier is erected. Laplace was a man of insight. A hundred years ago he said, "We are still so far from understanding all the agents in nature and their different modes of action that it would display very little of the spirit of philosophy to deny the existence of phenomena only because they are inexplicable in the actual conditions of our knowledge."

And yet the philosophers of the generation now passing and just passed have done this very thing, and while the fallacy has again and again been pointed out, it is only now beginning to be seen and appreciated in its real force. A few men of high scientific attainments, both in this country and in Europe, early learned to accept well-

authenticated facts and phenomena and await with patience increase of knowledge for the full elucidation of them, and their wisdom is daily becoming approved. They also caught the light which the now well-recognised fact of the existence and function of the subconscious mind throws on all these phenomena relating to psychic influence exerted at a distance and in unusual ways. The younger generation of scientific men cannot afford to remain ignorant of these things, however they may interpret them, and knowledge cannot, in time, fail to be followed by appreciation; and so the whole plane of scientific research into those more refined agents and influences which now lie on the border land between the physical and the psychic will be elevated. The physicists will work diligently at their end of the tunnel of the "Hill Difficulty" and the psychologists on the other side of the hill at their end of the tunnel, and by and by they will meet with a great shout of triumph, and another section of the highway which leads on to truth will have been completed. The divine in

nature and in man will be recognised and established as the benign and intelligent force in matter and in organisms, whose power, as developed in man, we are only beginning to appreciate.

CHAPTER VIII.

THE ETHICS OF HYPNOTISM.

OF the various objections which in some quarters have been raised against hypnotism, the most influential and really most important have reference to its ethical or moral aspect. Some of these objections have already been noticed, but in view of the importance which the subject is at present assuming and the prominent place which hypnotism must occupy in therapeutics, it seems proper that a more definite statement of them should be made and discussed; that plain facts should be presented and sound reason and common sense invoked.

The source of the prejudice which has taken hold of the public mind is not far to seek. For the last half century, up to a very recent period, the ideas of hypnotism entertained by the general public have been derived almost entirely from

itinerant stage performers and ignorant amateurs. The self-styled "professor" plied his vocation for money, and eked out the wonders which he advertised by means of well-arranged tricks; the amateur displayed his gifts as a parlour or tavern amusement for the sake of local notoriety, or indeed sometimes in a rude way for honest therapeutic purposes. In neither case was any effort at scientific explanation attempted nor was any such explanation known; mystery was an important item of the stock in trade, and the proprietors did not purpose carelessly to part with it.

Such people often did marvellous things; they controlled the sensations and actions of their subjects in a wonderful manner. The affable stage "professor" had his well-trained assistants in the audience prepared to make his success assured, and the amateur hypnotiser also had his good subject at hand for the more sure display of his powers; so success was certain, and the public very naturally drew the inference that nearly everybody could be hypnotised, and that when in that condition they were absolutely under the con-

trol of the hypnotiser—neither of which suppositions is true.

Another source of unfavourable impressions early brought to bear upon the public was sensational literature. All the way from the better-class novel and popular magazine article to the catchy headline of the daily newspaper, the strange, the marvellous, the uncanny were seized upon, made vivid by adapting them to characters and personages real or imaginary, and served up to the public without regard to the false and pernicious inferences which would justly be drawn from them. Bulwer's *Strange Story* was the first and perhaps the least harmful of the novels treating of hypnotism, while such a popular and delightful writer as Du Maurier drew a very doubtful possibility in *Trilby* and associated hypnotism with the loathsome Svengali instead of with a scientific and reputable man. Hall Caine makes his hypothetical dipsomaniac of the *Third and Fourth Generation* to be partly cured by a Paris Dime Museum hypnotiser, while seeming perfectly oblivious that men of such standing as

Voisin and de la Tourette in Paris, or Tuckey or Bramwell in London were doing the same work in a clean and wholesome as well as scientific way.

The magazine work of the late Mr. Ernest Hart relating to hypnotism, both in England and in this country, was full of the most unjust and misleading statements. Intending to be sarcastic and witty, he barely escaped being scurrilous; assuming an attitude of high scientific treatment of his subject, he displayed a deplorable ignorance and unscientific prejudice. With cracked bell and smoky flambeaux he paraded his men of straw, and added another item to the ignorant prejudice of the general public to which he catered, while at the same time he flattered the self-satisfied superciliousness of a few scientific people who simply condemned that of which they had no real knowledge; and *mirabile dictu*, collected in book form, this travesty upon science bore the imprint of a respectable publisher of scientific books. As for the newspapers, they of course published the news and delighted in a sen-

sation; so when the irate father whose daughter has married contrary to his wishes chooses to declare that his daughter has been hypnotised by the disturber of his domestic happiness, the papers so report; the sympathising public reads and believes, notwithstanding the utter ridiculousness of such unsifted rubbish. Such has been the literary pap upon which the general public has been regaled, while coming to its growth and forming its opinions upon this comparatively new, but now confessedly important, subject.

Contrast all this with the real work which meanwhile was being accomplished, and with the men who have been quietly accomplishing it. Passing by the splendid pioneer work of Gregory, Ashburner, Esdaile, and Braid in the forties and early fifties, and coming down to the last fifteen or twenty years, in France we had Charcot, Voisin, Liébeault, and Bernheim; in Germany, Moll and Heidenhain; in Sweden, Björnstrom and Wetterstrand; in Russia, Ocorowicz, and in England, Tuckey and Bramwell. The United States has produced few early writers of importance, but

Beard was among the early workers and experimenters, and in 1888 the present writer reported before the New York Academy of Medicine a series of cases treated by hypnotism which, after being read, elicited from the then president of the Academy this dubious compliment, "Well, doctor, you taxed our credulity." The reports of all these workers and writers were published entirely as "proceedings" of societies, and never reached the general public. They were read almost exclusively by physicians and scientists, and at first by only a small minority even of them; but at present there is a general inquiry for the best books and papers on hypnotism, not only by physicians, but by the more intelligent part of the public generally, and not from curiosity merely, but from a healthy desire to know what is true concerning a matter of common interest.

The work done by the men I have mentioned and a host of others was most important. First, Charcot, with a world-wide reputation as a neurologist, gave the subject careful study and reported boldly, and in no uncertain tone, that hyp-

notism was no fake nor delusion, but a demonstrated fact and one worthy of careful consideration and study. On account of the narrow field in which he worked he promulgated some serious errors, but while he discovered nothing that was not already well known, the influence of his name, his scientific reputation, and the confidence which the intelligent public had in his judgment and honesty, gave hypnotism a standing such as it had never before attained. Previous to this physicians, and all persons who desired to keep unspotted their reputation for scientific orthodoxy, had shared and of course encouraged the low estimate of the general public regarding hypnotism. Their knowledge had been gained from the same irresponsible sources, and Charcot's report was a rude shock to their indifference and a challenge to their imperfect knowledge of the subject. They suddenly woke up to the fact that the representations of town-hall "professors," sensational novelists, and even the grotesque and scurrilous misrepresentations of the *London Lancet* were not scientific nor true.

Then the wider study of Liébeault and Bernheim in general practice and the general hospital at Nancy enlarged and corrected the narrower views of Charcot, acquired by an exclusive study of nervous and hysterical patients, and especially emphasised the wonderful power of suggestion. By these three well-known men more than by any other means the whole broad subject of hypnotism and suggestion was placed before the medical profession and the scientific world for approval or rejection. Approval is not yet general. There is still the man who knows it all without having learned anything, there are the laggard and the incorrigible conservative; but prominent physicians, such as I have mentioned, besides a host of others, men of science and people of intelligence generally, have become interested and desirous of knowing the truth, both as regards the theories of hypnotism and as regards its powers for good or for evil. Capable men all over the civilised world—men well equipped for scientific investigation—quickly engaged in seriously studying its problems and ap-

plying it to scientific uses in the realm of psychology and to practical uses in therapeutics. The subject was at once raised far above the region of either trivialities or superstition, and became dignified as a matter of both scientific and practical interest.

In this more dignified and serious work, the English Society for Psychical Research with its American Branch bore a conspicuous part, and it was in the study of that most intricate subject, personality, that the relation of hypnotism to other well-known mental states became evident.

From these patiently conducted investigations it has been shown that the personality present in the hypnotic state is simply the submerged consciousness which exists in us all and which occasionally manifests itself in the various interesting phenomena more fully described in previous chapters.

It will be observed that, in dealing with the hypnotic condition, we are dealing with one which is identical with conditions with which we are somewhat familiar and which in many persons

occur spontaneously. Moreover, the hypnotic condition itself often occurs spontaneously or can be self-induced at will—the difference being that, when induced by a second person or hypnotiser, the subject is in communication with his hypnotiser, and when spontaneously or self-induced he may be *en rapport* only with himself. When these facts are recognised we begin to get a little actual knowledge about hypnotism; we can compare the hypnotic sleep with other conditions concerning which something at least is known, namely, the somnambulism of ordinary sleep and the condition of double personality. Ordinary somnambulism is sufficiently mysterious, but it is a condition occurring spontaneously and in natural sleep, and it is not brought about by any artificial means. It is a condition entered into naturally by some persons and not at all by others; it is one in which the subconscious mind instead of the ordinary conscious mind is dominant. The moment we understand this and admit the existence of this secondary, subconscious personality half the mystery concerning all these

unusual states, that of hypnotism included, at once disappears, for we are at least dealing with natural conditions. The hypnotic sleep, also, is analogous, if not identical, with ordinary sleep. But who can explain the mystery of even ordinary natural sleep? What causes it, and what are the conditions, physical and mental, which accompany it? No one can with certainty inform us. It is one of those phenomena which are so constantly recurring, and which are so familiar to us that we almost cease to wonder at them; like the growth of a plant, the conception and birth of an infant, the rising and setting of the sun, the balancing of millions of revolving and swiftly moving suns and systems of worlds in limitless space—all these wonderful operations of nature, as well as sleep and the unconscious action of the mind in sleep, are mysterious; but concerning the hypnotic condition, because there are still unsolved problems and unexplained mysteries relating to it, therefore, forsooth, it is unnatural, suspected of evil influences, and reckoned as forbidden ground.

We have seen that hypnotism is a fact, a power;

that hundreds of the best minds all over the civilised world are busy working out its problems, solving its mysteries, and learning its uses. This, along with the problems of personality, telepathy, supernormal perception, psychic action at a distance, and other unusual psychic phenomena, was the subject which was occupying the attention and the intelligently directed efforts of the Society for Psychical Research when the late Right Hon. William E. Gladstone said of it: "It is the most important work now being done in the world—by far the most important." This was said by one of the largest-brained, best-informed, best-balanced, and most inflexibly honest men of the century—a man naturally conservative and not carried away by new ideas. He was an honorary member of the Society, along with John Ruskin, Alfred R. Wallace, Sir Wm. Crookes, and Lord Tennyson, with the late Professor Balfour Stewart, the Right Hon. A. J. Balfour, Professor James, Professor Langley, Lombroso, Bernheim, and a long list of well-known names besides,—English, Continental,

and American,—as active and corresponding members; and these are the men whom the late eminently scientific author of *Hypnotism, Mesmerism, and the New Witchcraft*, in an outburst of uncontrollable scientific hilarity, characterised as “the belated psychical researchers!”

Hypnotism stands accepted as a power—are its works good or are they evil? Of its value as a therapeutic agent some slight idea may be formed from the preceding chapters, and especially by perusal of the work of the men whom I have mentioned. In psychology, as an aid to the study of the difficult problems of personality, it is of the greatest importance; and yet only a short time ago several physicians, some of them of wide reputation, allowed such statements as the following to be printed over their signatures, and so to be certified to the readers of a widely circulated metropolitan newspaper:

“The effect of hypnotism upon the nerves of persons submitting to a hypnotic test is a great deal worse than the results of incessant cigarette-smoking, and even of the drinking of absinthe.”

“No person can be placed in a hypnotic condition without some harm being done him towards wrecking the nerves and shattering his mental strength.”

“The exercise of hypnotism upon any person, no matter how strong he or she may be, is always attended with weakening of the brain cells and the nervous system.”

Again one of them declares, “I am convinced that, if the bare truth could be generally learned, the startling fact would come to light that the insane asylums contain a great number of inmates who would never have reached their portals had they not been started on the route by the use of hypnotism.”

Now there is a great deal of literature relating to the practical use of hypnotism in many languages—English, French, German, Swedish, Italian, and Russian—and by men of well-known intelligence, judgment, and integrity. There are published proceedings of societies, there have been international conventions for the discussion of the subject of hypnotism, and yet in all this litera-

ture and discussion there is no report of injuries, either to the mind or the brain cells, such as are here portrayed in such gloomy colours, nor any hint that such results are likely to follow the use of hypnotism properly applied; on the contrary many excellent cases are cited where insanity has been cured, where the dull mind has been made acute and bright, where neurasthenia and melancholia have been changed to health and happiness, and where evil habits and criminal tendencies have been removed. As regards the specific statements of the physicians above quoted, no case is cited nor even referred to as confirming any one of them; not one of them is, from the nature of the statement itself, capable of being demonstrated, and so far as truth or demonstration is possible the evidence all points to exactly an opposite conclusion, for all the witnesses who are acquainted with the facts testify upon the opposite side. These statements are simply expressions of deeply biassed opinions by persons of very limited acquaintance with either the literature or practical uses of hypnotism; and I do not hesitate to say that every

person qualified by extensive experience in the use of hypnotism, and only such are qualified to testify, would pronounce each and every one of these statements unqualifiedly false and absolutely ridiculous. The time has passed when such statements, no matter from what source they emanate, can pass unchallenged. The hypnotic sleep, when properly procured and for a proper purpose, is, by all who have had large experience in its use or observation of its effects, pronounced physically and mentally healthful; and by suggestion its value is vastly augmented. The only shadow of excuse for such loose and absurd statements as those quoted above would be found in the temporary dulness which may occur from the ignorance of the operator in not properly arousing the patient from the hypnotic condition after treatment—a condition perfectly harmless and easily removed.

In speaking thus positively of the good effects of hypnotism I have reference only to its legitimate use for proper purposes and by a properly constituted and instructed person; its indiscrimi-

nate use by ignorant and irresponsible persons is always to be deprecated. The self-styled "professors" who send broadcast their advertising literature, offering to teach all comers the practice of hypnotism, and setting forth its advantages for amusement, for public or private entertainment, and for acquiring influence over other persons to be used for selfish ends, should not only be discountenanced and despised, but laws should be enacted for their suppression and punishment; for in sordid, unskilful, or criminal hands hypnotism may be abused, and like any and every useful agent may be made use of for evil purposes; and those who choose to submit themselves to experimentation by such persons do so at their peril. While suggestions of an immoral or criminal character would be repelled by a mind to which such suggestions in the normal state would be abhorrent, still minds of a lower order, minds indifferent or callous to criminal acts and ideas, but which under ordinary circumstances would not commit a crime, might in the hypnotic state accept and carry out criminal suggestions skilfully pre-

sented to them. But actual cases even of that character are of the rarest occurrence, and such persons would be influenced to commit crime by the skilful presentation of motives in their normal state—an influence which could be brought to bear a hundred or a thousand times where the circumstances making hypnotism possible would occur but once.

It is the fashion to speak of any unusual or in any way effective influence exerted by one person over another as a hypnotic influence—or rather, if such an influence is for good, it is natural and commendable, but, if evil, it is a hypnotic influence and of diabolical origin; the foolishness of such a judgment, or we might say of such an ignorant prejudice, needs hardly to be pointed out.

Again, auto-suggestion, or the influence of a dominant idea, is often blazoned abroad as a hypnotic influence, and blame is fastened upon some unfortunate person absolutely incompetent to make use of such an agent, and probably ignorant that any such agent as hypnotism exists. As regards the possible effects of auto-suggestion, if

stigmatisation or reputed miracle cures can be effected by such suggestion, how much easier could a mental state be so induced which would result in any imaginable eccentricity or even crime? Such cases are not uncommon; the mind temporarily unbalanced, both the moral quality and the effect of the crime are for the moment lost sight of under the influence of a stronger dominant idea, and the person acts under an insane impulse, often without even the consciousness or memory of the resultant act. It would be well if judges and juries, as well as those persons who are called to testify as experts in criminal cases, would give careful consideration to such cases. Sometimes the person committing criminal acts under such circumstances is ignorant of the source of the impulse, truly believes it to be some external influence, and calls it hypnotism. So hypnotism is brought into disrepute in respect to matters with which it has no possible connection. Witchcraft and the Middle-Age epidemic delusions would doubtless have been charged to hypnotism, had it then been known.

Such are some of the crude and unphilosophical objections urged by uninstructed persons against hypnotism; the objection, however, which is frequently urged by a more intelligent class of critics is of a moral or philosophical character. It is wrong, they say, to take such full possession of another person's will and so arbitrarily interfere with his freedom of choice and action; no matter how humane the object or elevated the motives, no one is intelligent enough nor good enough to assume such a prerogative.

There has been a vast deal of theological and metaphysical juggling relating to the freedom of the will, and a vast deal of sentiment expended regarding any sort of interference with that freedom; and yet no one has been able to determine to the satisfaction of other equally good thinkers exactly what the will is, what is its proper field of action, nor how far it is an independently acting faculty of the mind at all. Put in its simplest terms, we may say that we have certain impulses inherited or derived from the senses, and these impulses are modified and restrained by a certain

wisdom which comes to us from experience and development; the resultant of these forces determines our choice of action, and the exercise of that choice we call the will. Animals act to satisfy a want or enjoy a pleasure. We do the same thing, only on a higher plane. The will in the unintelligent animal is governed by impulse or desire alone; the will responds to that impulse and does its bidding unhindered. The animal feels perfectly free. Its desire and its will are in harmony. Its will has no restraint except physical inability or external force or obstacles; but we, looking on from our higher standpoint, see that the animal, will and all, is dominated by inherited proclivities and desires. Let intelligence be added; the intelligent dog, who has learned something by experience, is set to guard his master's dinner; he does not eat it—first, because he knows he will be punished if he does; or second, perhaps he has an affection for his master and wishes to please him. Desire says to the dog, "Eat the dinner." Intelligence says, "No; you will be punished if you do," and he re-

frains from eating. The unintelligent dog would eat the dinner; desire and will would be in harmony; there would be no restraint. The knowing dog would desire to eat the dinner just the same, but another element comes in and presents a motive not to eat it, namely, faithfulness to his trust, affection for his master, or fear of punishment; and this dog does not eat it. Something has changed; what is it? The desire is not changed, it is just as strong as ever, but the choice, the will, to eat it is changed—changed by a force stronger than desire. The will here is undoubtedly the representative of the ego—such as it is—of the dog; and this ego is free to choose what it will do, but it is free to choose only in accordance with the strongest motive; to say otherwise is absurd; it is to deny the whole significance of choice. On however high a plane the action may be placed, the same contest goes on between impulse and intelligence, desire and wisdom. All our inherited tendencies, selfish interests, and habits may array themselves on one side, and wisdom, conscience, and moral principle on the other; and whichever

dominates in any particular instance determines choice and the consequent action. Man's free will consists in choosing what on the whole he desires most, or what seems to him best, but what that best is for him is determined by the strength of his desire, influenced by the degree of his wisdom; and the freedom to choose that which he desires is mistaken for absolute freedom, because he does not take into account, does not even perceive, what it is that influences him to choose as he does. A man cannot by any will or choice love what is disgusting to him; he cannot believe what is absurd or lacks evidence; nevertheless, increased wisdom may remove the absurdity and furnish the evidence which will compel him to believe. Tennyson voiced common sense, as the true poet generally does, when he makes the repentent Guenevere declare,

We needs must love the highest when we see it ;
and Paul expresses it vigorously when he exclaims, " I find a law in my members [desire] warring against the law of my mind [wisdom] and bringing me into captivity."

The will is constantly being influenced, whether we wish it or no. It is no such settled, immovable, and unapproachable faculty that it cannot and must not be interfered with; on the contrary, it is always being influenced by motives which it cannot evade. We spend our lives in unconsciously influencing each other, and often in honest and well-considered attempts to interfere with each other's wills. It is the business of the "green-goods" man and promoter of schemes, as well as the professor of moral philosophy or the exhorter at the religious revival meeting. Under the influence of powerful motives so skilfully presented as for the time being at least to entirely dominate the will, ruinous contracts are signed, promises made which a cooler judgment shows to be preposterous, and watches, jewelry, or perhaps the last half-dollar are recklessly thrown into the contribution basket for far-away missions—unwise gifts, deeply regretted when wisdom is again enthroned; perhaps, too, the regret may be deepened by the cry of want from those needing help who are much nearer home. Tampering with the will

under such circumstances might with great propriety be considered as a matter of ethics—or even of common honesty.

There undoubtedly exists a standard of mental and moral as well as physical health. It is the consensus of the best-informed minds. That standard may not be perfect in either case, but it is a standard, and it is good. It may be elevated as the race progresses, but we must work by it as it is to-day. The ideal of education and human progress is to bring men as nearly up to that standard as possible; and the study of the best means of doing this is certainly a worthy study. The person who is well born—without hereditary vicious or criminal tendencies or ungovernable passions—whose opportunities and environments have put him in possession of not only knowledge, but real wisdom—finds it easy to conform measurably to this normal standard; but where these criminal tendencies and ungovernable passions are inherent in the man, and his opportunities and environments have given him only a small store of wisdom, the contest between impulse and wis-

dom may be fierce—his wisdom may enable him to see the good, the moral standard; it may even know it is desirable, but his will is dominated by the stronger force; the law in his members—his hereditary evil tendencies or long-indulged habits—are too strong and he fails. Like Paul he may cry out, “Who shall deliver me?” If Paul’s remedy is sufficient to change his choice of action and the patient will apply it, very well. But like the king in “Hamlet” he may

Try what repentance can—what can it not?

Yet what can aught when one cannot repent?

Many a man in this emergency, in his best moments, seeing the right, but feeling bound both by heredity and environment to the wrong, has of his own accord sought the help which hypnotic suggestion gives, to diminish these evil forces, make higher motives predominate, balance the will towards the right and give it strength to act according to wisdom—and he has been helped. Evil forces have been diminished, the power of wisdom increased, and the victory won for the right.

How is it when the evil tendencies are supreme and wisdom has no place and no influence? How is it with the incorrigible child in whom these tendencies are evident, but where no available remedy suffices? His kleptomania, his evil habit, or his moral perversity continues, notwithstanding every effort to reform him, or to change his will? What do we do with children afflicted with physical malformations or deficiencies, having for instance club foot, caries of the spine, or other deformities? We do not delay interference until the boy can vote or the girl arrives at an age to consent; in that way valuable time would be wasted and the result made uncertain or valueless; but without regard to the child's will we proceed to rectify, to the best of our ability, the abnormal condition. So also with the mental or moral deformity; we need not wait on the child's choice nor waste sentiment about interfering with his will. His will is to do wrong, and there is little hope of amendment. He is deficient in the wisdom which would modify and change that will. Accordingly such measures are taken—more or

less wise—as the parent, guardian, teacher, or the state may consider most likely to remedy the evil by bringing the patient as nearly as possible up to the normal standard; and the parent, guardian, teacher, and even the state are beginning to discover that hypnotism and suggestion, properly and skilfully applied, constitute one of the most efficient means which have yet been devised for that purpose.

Of what possible use is the free will of the confirmed dipsomaniac? He has no power of choice except to drink. Put whiskey before him and he would drink it, even though he believed the everlasting torments of hell would be his in consequence; and yet by hypnotic suggestion the impulse may be weakened and counteracting motives be so introduced that the power to choose abstinence and sobriety would be gained by him; even the passion for drink would be modified or entirely dismissed.

The kleptomaniac steals without motive, simply from overwhelming impulse; he has no power of choice except to steal; he may not even see the

enormity of the act—and yet by suggestion the tyranny of impulse is broken, moral perception and the power of restraint are developed, and a life of honesty and usefulness secured. The same is true regarding the victims of many other enslaving vices and criminal impulses, the will to do evil is changed to the will to do well, and a moral deformity is corrected.

It is not necessary, nor is it proposed, to interfere with the normal will, any more than the physician or surgeon proposes to interfere with normal physical conditions; nor is absolute success assured in the treatment of moral deformities by suggestion any more than it is assured by proper treatment in physical diseases and deformities. Fortunately or unfortunately, no such absolute power exists; but any degree of success in these desperate cases makes hypnotism stand approved, and when, as is the fact, it has shown itself a most efficient means of cure, and offers a reasonable ground of hope, even in such sad and otherwise hopeless cases, it is simply criminal not to make use of it. The moralist who under such circum-

stances would object, on the ground of tampering with the free will of the patient, is quite too sensitive for comfortable residence in a world where such deformities exist and need correction.

Suppose a father should say, as one actually did say, that he would rather his son would go wrong of his own free will than right by having that free will interfered with by hypnotism. The plea seems plausible, but how would he change the conduct of his son except by changing his will—by placing motives before him so powerful as to compel a different choice? He interferes with his present free will and choice which are wrong and evil, so far as he is able to do it, and he would resort to almost any means to accomplish that end; but the motives which he presents are not sufficient to overcome the natural impulse to wrongdoing, and from a sentiment which is the result of ignorance regarding the true nature and office of the will and of choice, he refuses to allow advantage to be taken of a more receptive condition which might be secured, and in which the very same motives would be sufficient to turn the

scale in favour of right conduct. Supposing these motives could be whispered into the ear of his son while in ordinary sleep, would he then object? That has been successfully accomplished in some cases where the hypnotic condition could not be secured, and by mothers who have had the intelligence to use this method of correcting evil tendencies in their children. In natural sleep the son is receptive to almost the same degree as in hypnotic sleep—the chief difference being that in ordinary sleep it is more difficult to get *en rapport* with the sleeper. He is just as defenceless, just as unable to protect his precious will to do wrong from interference, as in the hypnotic sleep; and yet, according to some hair-splitting moralists, the one process would be right and the other criminal.

As regards the comparative danger or safety of hypnotic treatment, as compared with many commonly used drugs, there can be no comparison. We all know that through the mistakes of physicians, druggists, nurses, and attendants, dangerous and even fatal effects are sometimes produced by such drugs as morphia, aconite, chloral, and

chloroform; and we know that asylums abound for the treatment of unfortunate victims of alcohol and drug habits. No such accidents occur in the therapeutic use of hypnotism and suggestion, and no pernicious habit is formed—consequently, no asylums are heard of or needed for such patients, and no such cases are found in other asylums.

When chloroform was first brought into use half a century ago there was the most violent outcry and controversy concerning the right to introduce an agent capable of being used for such evil purposes. All sorts of evil were predicted—physical, moral, and religious. There is no doubt that it may be and has been used for evil and criminal purposes, but its advantages as an anæsthetic are so manifest that it speedily won its way, and no one now ever thinks of raising any objection to its use on either ethical or religious grounds.

In experimenting with hypnotism for psychological purposes, even when in competent hands, no suggestion to the performance of criminal acts

should ever be made, nor even to acts of a ridiculous or undignified kind. Town-hall "professors" in time past have been accustomed to amuse, and more often to disgust the better portion of their audiences by such unworthy exhibitions, and so a most benign and helpful agent has been degraded; and I am sorry to say that in a few instances even physicians have transgressed in this respect and have allowed their zeal in the cause of experimentation or clinical instruction to outrun their judgment; but instances of such practices are rare and are rightly discountenanced.

But it is objected, "Let it be granted that you are able to change the action of the morally depraved, the criminal, and the ill-disposed—it is at best only temporary and superficial—something foreign, introduced from without and forming no part of the real character." The objection certainly merits careful examination; but it is based upon the supposition, so often implied, that hypnotism supersedes natural law and does its work in an unnatural way. No intelligent advocate of hypnotism makes or admits any such claim.

Changes of the kind here contemplated are the direct sequence of natural causes; they are generally gradual in effect and educational in character, only the educational process is carried on under conditions much more favourable for success, making success possible where other methods have constantly failed. Occasionally with a good subject, and where a favourable hypnotic condition can be secured, a single treatment will break up and permanently dismiss a long-continued evil habit, but frequently a series of such treatments is necessary, separated from each other by gradually increasing periods of time, until the new habit is confirmed, approved by the normal consciousness and judgment of the patient, and finally made permanent as a real constituent of character. The mind works through the brain; but different brains differ greatly in form and corresponding function. Such differences are congenital, and the conformation of the brain must be taken into account in any attempted forecast, either of the degree of success probable or the time needed for the change. Given a low-crowned, broad-based head,

with the lower portion of the brain through which the animal and selfish propensities are manifested fully developed, and the upper portion through which the higher, moral sentiments are displayed dwarfed and rudimentary, and no sudden or easy change from selfishness and vice to virtue and altruism can be expected. The portion of the brain necessary to the exhibition of the higher sentiments is small, undeveloped, and inactive; nevertheless the organ is present—and the office of hypnotic suggestion is to stimulate the moral sentiments and that portion of the brain through which they are manifested, repress by suggestion the lower sentiments, and inhibit the physical organ through which these sentiments are displayed. It is a slow, decidedly educational process; but if conditions prove favourable, that is if the patient can be hypnotised and is suggestible, by skill and patience on the part of the hypnotiser much can be accomplished. On the other hand, given a head less broad at the base, with a goodly dome, and the region where the moral sentiments are expressed fairly developed

organically, but dormant and inactive through bad education or environment—here a single treatment under favourable conditions may suffice to change the whole current of feeling and action. It is simply turning the current into its natural channel, from which by circumstances it had been diverted—the proper organs existed and only needed stimulating to activity. The same thing is true in every educational process. Take for instance two children of the same age, neither of whom has been instructed in arithmetic. One has a natural “faculty” for mathematics—that is, he has the brain organisation which makes it easy for him to comprehend and remember the relation of numbers; the other is deficient in that respect. The education of one in mathematics will be easy—his teacher has only to “tell him once,” as the saying is, “and he knows it.” The education of the other is slow and difficult. If the teacher only tells him once and does not repeat the lesson, there will be no education in mathematics. He must be told many times, until the mathematical habit is formed, but, when formed,

it is a part of his intellectual make-up just as much as in the other case. Now it is a fact that the mathematical faculty in this dull boy may be greatly stimulated by hypnotism and suggestion; his mental force and energy are by that means directed to the portion of his brain where the mathematical faculty is specially manifested; his power of concentration is increased and the mathematical faculty is greatly improved. It is absurd to say that, because the particular faculty for mathematics was stimulated by suggestion in the hypnotic sleep and so the help of the subconscious mind secured, therefore the improved faculty is only temporary, introduced from without, and forms no part of the boy's real intellectual character. It is equally absurd to bring the same objection to the improvement in the moral character of the boy. The two processes are analogous—even identical. They are both educational, they both need repetition, but both become part and parcel of the intellectual and moral nature of the boy.

The facts in a large field of observation corre-

spond to the explanation above given. The cures by hypnotic suggestion are just as lasting and become just as much a part of character as those made by ordinary education and persuasion, or, as sometimes happens, under the influence of religious excitement; in fact, on a close comparison, the advantage would be found greatly in favour of suggestion. M. Voisin's case already referred to, where "a criminal lunatic, filthy in habits and violent in demeanour, and with a life-long history of vice and crime" was brought to a condition of sanity and to a life of virtue, honesty, and usefulness which was lasting, is an example of what it is possible to accomplish by suggestion; and his experience is in full accord with that of all who have been patient workers in the same field. All have found the results obtained by hypnotism equally permanent and equally well assimilated, as an element in character, as results obtained by other methods.

Another objection to hypnotism on ethical grounds is stated as follows: "The great evil of hypnotism is that it degrades the level of con-

sciousness and makes the man approach the types manifested upon lower planes; thus reversing the process of evolution, which makes always for higher differentiation. And yet," the same objector observes, "certain conditions which are abnormal can be rectified in the hypnotic state. It is curious that it should be so—extremely curious." The whole supposed force of this objection lies in a false conception of the hypnotic state. We have already pointed out the identity of the hypnotic condition with the somnambulism of ordinary sleep. They are both closely related to the activity of the subconscious mind; and to determine whether hypnotism degrades the level of consciousness, it must be determined whether the activity displayed by the subconscious mind is on a lower level than the activity of the ordinary conscious mind. This is not the place for any extended discussion of the function of the subconscious mind—that has already been pointed out in a former chapter; suffice it to say here that its action, according to good authorities, is closely allied to the best productions in poetry, music,

art, and architecture—in short, that inspiration and genius have their springs in the subconscious mind, while logical, inductive reasoning is more especially the offspring of the conscious intellect. To those who are accustomed to look upon the intellect as the only part of man's psychic constitution which is worth considering, as has been much the fashion in the past, this classification of the faculties at first glance may not seem justified, but the relation of the subconscious mind to the broad subject of mental and psychic activity is one only recently brought fully to light; it is, however, a subject which is at present claiming the attention of psychologists, and will in my judgment claim still wider attention in the future. The office of hypnotism in its highest use is to bring this subconscious mind into activity and the exercise of its highest function. It is not always accessible, it is not always of a high order when reached, nor does it always impress itself upon the conscious mind for expression; but sometimes all these conditions occur, and through the high perceptive faculties of this more recently

differentiated part of the psychic consciousness—measurably freed from the prejudices and entanglement of our limited physical and intellectual life—the soul in some manner comes into intelligent relationship with physical, mental, or spiritual truth with a clearness and certainty such as it never otherwise experiences. Hypnotism, instead of lowering the plane of consciousness, elevates it; usually, perhaps always, to some degree, and in exceptional cases to a degree that is indeed marvellous. It is for this reason that the hypnotic sleep when properly induced, alone, without suggestion or interference of any kind, is so often productive of physical health and mental and moral improvement. It is indeed “curious” that an agent which degrades the plane of consciousness should be able to rectify abnormal conditions, moral as well as physical, and elevate the whole physical and psychic character of the man. It is a mistake—the grade of consciousness is not lowered, but elevated, by hypnotism.

The ethical status of hypnotism and suggestion, then, is not different from and certainly not

inferior to that of any other efficient means of curing disease or rectifying abnormal conditions. The moral nature has its deviations from the normal just as wide and fully as important as has the physical or intellectual nature, and we have the same right to interfere with it in accordance with the dictates of science and humanity. The agency through which we accomplish this desirable change, we find not only safe and free from evil results, but healthful and elevating in itself and in its proper use, physically, mentally, morally, and spiritually. Instead of "the passing of hypnotism," signs of which some timid and ultra-conservative physicians have been endeavouring to discover, it is like the dawning of a new day, a light growing brighter and brighter even to its culmination. Its uses and its ethics are undergoing the closest scrutiny, and they are both thriving under the ordeal; prejudice is being dispelled by enlightenment; intelligent, active workers among reputable and eminent physicians are being added to the number of its adherents; and when it is cleansed from the soil of detraction with

which ignorant calumniators have befouled it, and it is still further polished and made beautiful by the attrition of science, it will become a chief corner-stone in the future imposing edifice, The Newer Therapeutics.

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